The LUTHERAN

REJOICE, ALL YE BELIEVERS

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THEOLOGICAL SEMINARY
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CENTS

Time Out for Easter

IT WAS ABOUT a week before Easter when I watched my older son and several other boys playing war. At the moment it appeared their enemy was the Chinese and they were using all the techniques of modern warfare. Too well, indeed, had these details been impressed on their young minds.

But then I suddenly noticed all was quiet. The boys were standing at attention. "Now," said one of them, "I'm the chaplain." Then he pointed to a few boards placed in the ground and continued, "Those are the crosses where some of our boys are buried. Gene is dead and he's going to be buried now."

As he talked several of the boys began the warfare anew. "Now," he warned, "we don't have any more fighting till we bury our friend."

Then the lad conducted a service in childish but dignified fashion. All was quiet. Heads were bowed in prayer. The reverence of these young boys was impressive. At the end of the services the youthful chaplain said, "And now, you can start fighting again." Immediately full-fledged battle was in progress again.

How like those children are we adults every Easter time! Christ on the Cross comes once more before the eyes of the world. We, like these children, pause momentarily in our battles of hate and fear and greed. The hope and faith He came to bring shine anew. His sacrifice and His love once more kindle our reverence. And then . . . it is suddenly forgotten—and we are again at the business of sin.

And each Easter we wonder anew. Can't Easter and Christ's great victory create in us new hearts which beat in tune with God's great purposes for our world?

—KATHERINE BENION

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PACIFIC LUTHERAN
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THE CHURCH IN THE NEWS

Chinese Lutherans are "liberated"

It wasn't the first time Christians had decided that loyalty to their government was more important than anything else. And in China in 1951—while firing squads are busy disposing of everyone suspected of disloyalty—it probably seemed the smart thing to do.

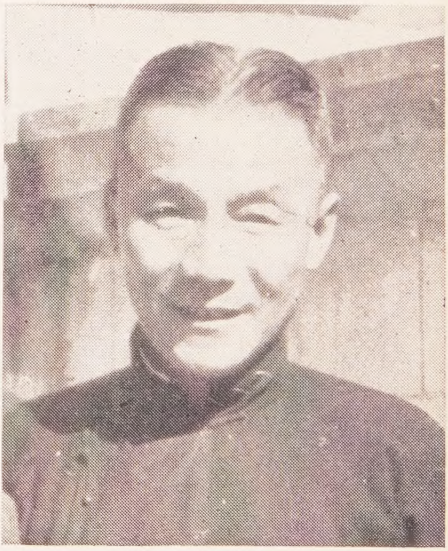
This month the Lutheran Church of China seemed to be firmly in the hands of pro-Communists. They announced that Dr. Peng Fu is deposed as president of the church (he had moved to safety in Hong Kong when Mao Tse-tung's armies came his way). New officers have been named and a new church constitution is planned.

"In keeping with the liberation of the people of China, we are today liberated from the Missions," said the new church leaders. To Mao Tse-tung they sent word that "only under your wise leadership is there the possibility that our church can preserve religious purity." They announced that "the great victory of our People's Army in Korea is a mighty power for protecting world peace."

"Hate America"

About 40 Lutherans had met in Hankow in late January, according to reports reaching National Lutheran Council headquarters in New York City this month. They claimed to speak for 90,000 church members in the 16 synods of the *Chung Hua Sin I Hui* (Church of Justification by Faith) which is the name adopted by Lutherans in China in 1917.

A fierce attack on missionaries who planted the church in China was made by the new group of Lutheran leaders. The missionaries "preached a pessimistic 'end of the world' theory, drugging the Chinese people with the idea of keeping themselves from having a nationalistic love of their country," say the new leaders.



DR. PENG FU
Deposed

Missionaries "sought comfort and happiness, but they admonished the Chinese not to be anxious for what they were to eat or drink, thus making them quietly accept an oppressive and bitter livelihood. They sought only salvation of the soul, and published an imperialistic Gospel."

Lutherans were urged to endorse an eight-point "patriotic pledge to country," including a promise "to completely wipe out friendliness to America, worship of America, or fear of America," and in its place to build a "hate America" attitude.

Practical problem

Only training school for Lutheran pastors in China had been the seminary at

Shekow, which was moved out of Communist territory to Hong Kong late in 1948. The new church administration, by cutting itself off from non-Communist Lutheranism, had no source of supply of new pastors.

So the new leaders announced they would "welcome back, in order that they may serve their country," the Chinese professors and students who had moved to Hong Kong. No more students will be sent to the Hong Kong seminary, they said. Efforts will be made to re-establish a seminary at Shekow.

Among those who have seized authority in the Lutheran Church of China is the Rev. Ai Nien-san of Shanghai, one of the original signers of the "Manifesto" published by Chinese Christians last September (*see* THE LUTHERAN, March 21). He is a vice president in the new leadership. President is the Rev. Yu Yun. Executive secretary in the new government is the Rev. Ai Wei Sheng, who studied in America in 1947-48.

Great doubt

In New York City the National Lutheran Council's executive secretary of the Commission on Younger Churches, Dr. Fredrik A. Schiotz, said about the Chinese that "there is great doubt that they speak the thoughts of free men."

But there is no doubt, said Dr. Schiotz, that statements adopted by Lutherans at the Hankow meeting "hurled God's first commandment into the dirt, trampling upon it by this deification of the state in the name of serving China's people."

Christians in China are under suspicion of Communist leaders because they profess a faith which was introduced among them by missionaries from Western nations. Some of them have spent most of the last year shouting about their disdain for American imperialism and their determination to have nothing more to do with missionaries.

At the most recent meeting of the National Christian Council in China, no missionaries were invited to attend. It was the Council's first meeting entirely conducted in the Chinese language. Protestants in China are emphasizing that their churches are now completely governed by Chinese.

Czech bishops sign

There were only two things that could be done: declare loyalty to the Communist government of Czechoslovakia, or go to jail. This month it was reported that four Roman Catholic bishops had taken the loyalty oath.

They had held out a long time. A church law adopted by the Czech government in 1949 required that all clergymen take an oath of loyalty to the state before Nov. 1 of that year. Most of the parish priests of the Roman Catholic Church as well as practically all the clergy of the Protestant churches did what they were told.

But the Roman Catholic bishops refused to act. The government took its time. Early this year three Slovak bishops were arrested as spies for the Vatican, given long prison sentences. This month Archbishop Josef Beran was exiled from the church headquarters in Prague. Two days later the report came that four of the bishops had pledged their allegiance to the Czech government.

If they had refused, no doubt they would have soon lost their places in the church government anyhow, and would have been replaced by state-appointed stooges. As the bishops took their oath on March 12, Vice Premier Zdenek Fierlinger of the Czech government said that no church "need fear that its life will be restricted or disturbed so long as it re-

MUST PLEDGE ALLEGIANCE OR GO TO JAIL

Two churchmen pledged, Eastern Orthodox Archpriest Cestmer Kracmar, Lutheran Bishop Fedor Ruppeldt (left to right). Catholic Archbishop Josef Beran refused

mains in accord with the legal order . . .

"Fights between the church and state now belong to the past, because our people's democratic republic has defined clearly and precisely the rights and duties of the clerical administration and cannot tolerate churches being misused by hostile and foreign influences. We will show you that you have made no mistake by placing yourselves on the side of the great and glorious movement of working people all over the world."

Americans defy government

March 15 was the annual date for a steadfast handful of U.S. pacifists to refuse to pay their federal income taxes. There were 59 members of the Peacemakers who said they weren't paying. Four are clergymen.

This year some paid 55 per cent of their taxes, deducting the 45 per cent they figured would be used by the government for military purposes. The Rev. A. J. Muste, Presbyterian clergyman in New York City, sent the tax collector a copy of the Gospels and Henry Thoreau's *Essay on Civil Disobedience* to explain why he refused to pay.

"War must inevitably come unless something drastic is done by individuals to show their unwillingness to go along with war-making policies of their governments," said the Peacemakers.

There probably wouldn't be any serious consequences for the tax refusers. The government collects the amount due by taking it from their bank accounts or levying on their salaries.

Amish aren't excused

The Amish ride by horse-and-buggy along Pennsylvania roads because their variety of Christian faith includes a belief that automobiles are sinful. And it is a matter of conscience with them that their children should stay at home and work on the farm after they are 14, rather than

going on to school.

The Pennsylvania superior court ruled against the Amish in mid-March, deciding that "the state is free to compel attendance of children at school." State laws require attendance to age 16. Dozens of Amish parents have gone to jail rather than pay fines for keeping their children out of school. They say they will appeal the decision to a higher court.

"The big question in this case," said the court decision, "is whether the state can supersede the loving devotion which parents, and parents alone, can give." Amish parents want their children to stay on the farms, and claim that home education in farming practices and the morality of their parents is better for the children than going to high school.

Snow doesn't stop "World Action"

"Snowstorm of almost blizzard proportions" struck Beatrice, Nebraska, on March 11, the day selected by Trinity Church for its "Time of Sharing." Only half the usual number of people were in church. But they brought a large enough sum for Lutheran World Action to meet their 1951 quota in full, reported Pastor R. E. Rangeler. They would go well beyond the quota in later offerings.

A Kansas congregation, Scherer Memorial Church in Chapman, had reached 100 per cent for World Action by March 1. Two Illinois congregations were beyond their quotas: Good Shepherd Church in Oak Park and St. Peter's Church in Arenzville.

The Church of the Ascension in Chattanooga, Tennessee, and First United Church in Dallas, Texas, were among early arrivals in the 100 per cent classification on World Action. Others reported to THE LUTHERAN in mid-March were Holy Trinity Church in Little Mountain, South Carolina, and five Pennsylvania congregations: St. Paul's Church in Allentown, Bethanien in Philadelphia, Emmanuel Church of Export, Mt. Zion Church, Sligo, and Grace Church in Erie.

All congregations notifying THE LUTHERAN that they have sent their synod treasurers their World Action quota in full by April 1 will be listed in these columns.

Easter overflow

In the week before Easter there were indications that 1951 would bring together the largest number of people celebrating the festival of the resurrection in all Christian history.

Americans were increasing the number of mammoth outdoor sunrise services. For the first time there would be a service in the Dallas (Texas) "Cotton Bowl," arranged by the city council of churches. The Hollywood Bowl, where Easter services have been held for 30 years, would have the 31st this year. (Fifty thousand calla lilies would add a Hollywood touch.) Twenty thousand worshipers were expected at Pasadena's "Rose Bowl."

In Colorado at least 100,000 people were expected at services scheduled in Denver's Red Rocks amphitheater and the Garden of the Gods at Colorado Springs.

In the center of downtown Philadelphia Dr. Ross Stover of Messiah Lutheran Church planned his congregation's annual sunrise service. Miami expected 25,000 at a service in the "Orange Bowl."

On the North American continent there would be well over 100 million people assembled at Easter services.

Opposition to Protestants

There were corners of the Roman Catholic empire this month where it was still very dangerous to be a Protestant. In countries where the Roman Church has strong government influence, Prot-

CHILDREN ARE ATTENTIVE TO MISSIONARY
Protestant teacher instructs class in Colombia

estant missionaries had trouble.

In Chile the Protestants were opposing a proposed law to make Roman Catholic instruction compulsory in public schools. In Colombia the Lutheran missionaries were still confined largely to the capital city of Bogata, due to extreme danger of personal violence which they risked if they ventured far into outlying country. A Pentecostal missionary, the Rev. Oscar P. Smith, was murdered last month in Barranca de Upia.

Three missionaries of the Philadelphia Bible Club were ordered out of Spain. Pressure from Roman Catholic officials of the Madrid diocese resulted in a government order cancelling their residence permits. A Waldensian church was closed by police order in Avola, Sicily.

And so forth

Church buildings designed exclusively for worship can be constructed without permits from the U.S. National Production Authority, it was explained in Washington this month. Buildings for the church school, parish halls, and all others would require NPA approval before construction begins . . . Loans to churches are good risks, said Mr. C. V. Compton in Dallas, Texas. In 10 years he had lent $1,500,000 to 600 congregations, had not lost a cent . . . Methodists had been concerned about what looked like a loss of old people from their church membership. The number of deaths reported in church statistics had dropped to less than 0.8 per cent annually, which might mean that fewer elderly folk were on church rolls. But U.S. government figures in late winter explained the situation. There had been a sharp drop in the national death rate, to 9.7 per cent per 1,000. In one year the average life span of Americans had increased five months.

Successor to Dr. Walter C. Maier on the "Lutheran Hour" radio program will be the Rev. Armin C. Oldsen of Valparaiso University. The program is a world-wide broadcast sponsored by the Missouri Synod's Lutheran Laymen's League.

World News Notes

Time to settle

Success in battle doesn't bring peace. The best that military victory can do is hold open the door for the peace makers to come in.

It seemed this month that all segments of American leadership in the Korean battle have agreed not to try to push the warfare north of the 38th parallel. The United Nations could be satisfied to say it had rolled back the North Korean aggression at the line where it had started.

From there on, the problem of creating a peaceful Korea and restoring a war-shattered land would be something for statesmen to solve. It might take a long time.

Tough talk

The sort of tough American talking that scares intelligent people who hope for peace came this month from the army officer who used to be U.S. commandant in Berlin, Brigadier General Frank L. Howley. He is now in the advertising business in America.

By about 1953 the United States will be in a military position to "make demands" on the Russians, he told a Philadelphia audience. America is too weak to speak sharply now, or it might lose all of western Europe, he said. By strengthening military forces, the United States will get in shape to dictate to its foes. At that time, "let's make demands against the various forms of international banditry," advised the general. "Then if they want to fight, we'll be ready."

Americans won't be content "to have an armed truce for 20 years," said General Howley. "As for teaching my kids to grow up in fear for 20 years and hide against a wall, I'm not going to do it."

Greatest danger of increasing American military strength, according to Christian leaders, is that it might result in impatient arrogance which would increase the risk of war rather than diminish it.

Postponing communism

Taking away tiny farms from peasants and turning them into large collective farms of the Soviet variety will have to be slowed down in Hungary. Stubborn resistance among the farmers has been too severe to permit pushing the communist program now.

"For the time being, the hesitant should be left out of the co-operatives," advised Matyas Rakosi, Hungarian Communist chief, in late February.

Farmers are encouraged to join voluntarily in co-operative farming. If they refuse they are usually branded as *kulaks* and put in jail. Even after three years of strenuous effort, only 10 per cent of the Hungarian farm land has been communized.

Independent farmers are required to turn in a large part of their produce to the government, but may sell the rest on the free market.

Oppose wheat gift

Democratic Party leaders had taken a straw vote among Representatives in the U.S. Congress on whether they would approve giving 2 million tons of wheat to India. In mid-March the results were unfavorable. It would be necessary, the congressmen said, at least to ask that India be billed for the wheat, with payment to be made some time in the future.

Only if U.S. citizens give their congressmen strong indications of their favoring the grant to India is there much chance of the plan carrying in the Congress.

FOREIGN AID PROPOSAL

A POWERFUL NEW AGENCY to co-ordinate all phases of U.S. foreign economic aid was suggested to President Truman by the International Development Advisory Board early this month. The proposed agency would launch a comprehensive program of aid to underdeveloped countries. This effort to combat hunger, poverty, disease, and illiteracy would be co-ordinated with the international phases of the U.S. defense program.

The proposal was favorably received by the president, who saw in it the implementation of his own Point Four program. Saying that economic stagnation is the advance guard of Soviet conquest, he promised to consider the board's suggestions in drafting recommendations to Congress.

Proposed plan

Among the main provisions of the proposal are the following:

1. *Unification of U.S. foreign economic activities under a top administrator.* Under his jurisdiction would come the ECA, the State Department's Technical Co-operation Administration (Point Four) and the Institute of Inter-American Affairs. He would be a member of the National Security Council, and would work closely with Secretary of State Acheson and with Charles E. Wilson, Defense Mobilization Director.

2. *Appropriation of $500 million a year for several years for improvement of economic and health conditions in Africa and Asia.* In addition to the raising of living standards, this would be used to encourage the production of critical materials needed for defense.

3. *Creation of an international development authority to help finance public works in underdeveloped areas.* This would use funds provided by the U.S. and other countries in proportion to their subscriptions to the International Bank.

4. *Stimulation of the flow of private investment capital into underdeveloped areas and into defense production abroad.* The aim would be to increase the present $1 billion investment of American capital to at least $2 billion. Efforts would be made to develop supplementary sources of materials needed for defense.

5. *Organization of a major drive to increase food production in over-populated areas.* This would aim at a 25 per cent increase in the output of rice and substantial increase in other food items.

6. *Adoption of the principle that U.S. assistance programs should provide for financial co-operation on the part of the receiving country.* The aid given would be on the basis of joint effort rather than international largess.

7. *Setting up of the program along regional lines, similar to the Organization for European Economic Co-operation under the Marshall Plan.* An effort would be made to arrive at a "hard-headed analysis" of each country's problems and its contribution to mutual defense.

The report recognizes that the economic well-being of the peoples of the world is the first line of defense against Soviet penetration. Its proposals, however, are based frankly on the thesis that economic aid should be linked with defense production and with mutual military assistance. It will deprive the Point Four program of its essential altruism. But it is likely to be the only kind of major foreign aid program which may win the approval of Congress.

—ROBERT E. VAN DEUSEN

A Few Find Homes in France

By STEWART W. HERMAN

It takes steady, patient plugging to find places for resettlement of the refugees. France is making room for some

NINE PASTORS of the French Lutheran Refugee Committee were having their annual conference at the Church of Saint Marcel. In Paris other meetings were also in progress, for example, the spring showings of all the top fashion houses, the consultation of ECA mission chiefs in Europe, and various flurries following in the wake of General Eisenhower's visit, to say nothing of Mardi Gras parties. Compared with these *big* events, the Lutheran pastors naturally did not make much "news."

The nine Lutheran pastors did not discuss the problem of what Europe will do in case of war, and they passed no resolutions. But it was apparent from their comments that the recent return of U.S. army units to France in "peacetime" has *not* evoked tremendous celebrations of joy. Neither were any recommendations regarding ECA policy. But it seems worth noting that the good fresh milk of the Marshall Plan is being curdled by the requirements of rearmament. Sour milk may have its vitamins, but—it's sour.

AMERICA—rightly or wrongly—is trying to whip Europe forward in what we Americans believe is a race against time. The Lutheran pastors who met in Paris were engaged in a similar race. They were trying to catch immigrants and refugees upon arrival in France and win them into the church again, before the quicksands of secularism and religious indifference gobble them up.

All over France these pastors are visiting isolated families and ministering to them, gathering them into small congregations or trying to attach them to the local Lutheran and Reformed churches. The Protestant church of France is not very large and these full-time chaplains sometimes feel that they are racing on a wheel which turns backward faster than they can move forward.

The Lutheran Church of France needed German-speaking reinforcements, so the collection of nine pastors is somewhat extraordinary. There is a refugee from Danzig and one from the Baltic area. Two pastors come from the Swiss Reformed Church. Another is a Latvian whose job is to serve his former fellow-countrymen.

The most recent addition to the corps is a "lend-lease" Norwegian with a ready smile and a quick sense of humor. These men are trying to pick up some of the pieces of Europe's shattered churches and build them—brick by brick—into the church again.

It was deeply moving to hear each pastor report on the number of services he had held. Each has a confirmation class of a dozen or more youngsters, frequently scattered over a large region. He instructs most of the children individually but a system has now been worked out whereby in each region the whole group is as-

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Dr. Herman is director of the Resettlement Service of the Lutheran World Federation. Much of the work of this agency is financed by Lutheran World Action funds.

sembled for a full week or more before Confirmation Day to receive intensive instruction. This is usually done by camping together—an experience which the youngsters never forget.

THE MOST discouraging feature of the work is that many immigrants cannot find a solid footing in France and decide to emigrate elsewhere or return to Germany. Hundreds of them have moved on. Wages are relatively low and cost of living is high.

It's not merely a matter of supplying daily needs of food and lodging, but of restoring all the lost "capital supplies" of furniture, household ware, and clothing. Years of bitter scrimping are required to replace such things in Europe. That is why the Lutheran shipments of clothing last year were so eagerly received in France. A gift of a suit, shoes or a dress meant that money could then be spent on pots and pans, bedding and towels. *More clothing will be needed this year, too.*

Under the leadership of the chaplains, whose salaries are paid largely by Lutheran World Action through the LWF Service to Refugees, the little groups are beginning to contribute to their own support. First they pooled their resources in a local welfare fund but now they are doing their bit toward congregational independence.

The Paris Synod is poor and cannot accept new financial obligations in the midst of its postwar reconstruction program. This year, for example, it will build one new church, reconstruct another, and try to provide a parsonage for a third congregation.

IF WE WERE CONCERNED only with the refugees who have already arrived in France, the work could be easily defined. But we hope to help bring thousands more into sparsely settled sections of the country. The movement has already begun with the selection of a few semi-abandoned farms and the tentative selection of several *Volksdeutsche* families who were driven out of their homes in the Balkans after the war. If all goes well, the farmers will be on their new land within a few months.

The French government is willing to grant long-term low-interest loans to immigrants as well as to native Frenchmen if we can set up responsible societies to administer the acquired properties. Furthermore—at the suggestion of the World Council of Churches—the West German government has tentatively agreed to a substantial grant of money to refugees who are entitled to a share in the great national effort to indemnify citizens for war-losses. Some of the *Volksdeutsche,* of course, had acquired German citizenship during the war when Hitler occupied practically all of Europe.

While waiting for governments and international organizations to act, LWF Service to Refugees has once more played its pioneer role in setting up a small fund of $20,000 to get the French Farm Scheme started. We are priming a very big pump.

The extent of our progress could be measured by the change of attitude in Paris offices. Last year when I expressed my faith that something really could be done, it was I who received several buckets of cold water. "There are no such farms," the U.S. Embassy expert said. "You'll never get the French to agree to such a scheme," said an ECA official.

This year the same officials left no doubt that their views had changed. Nobody questioned the existence of redeemable farms and everybody was pleased to think that a project which he had always favored was nearing reality.

This is Christian Peace Strategy

By O. FREDERICK NOLDE

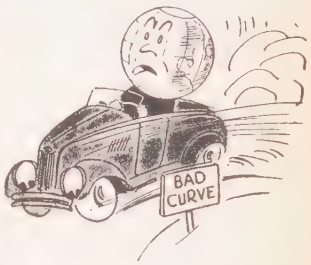
We must not be tempted into depending on military strength only in preserving peace. As humble Christian believers we seek a better way

As we move into the second half of the twentieth century, the horizon of a peaceful world seems far-distant and the path leading to it is darkened by low-hanging clouds of war. The hearts of many are gripped by despair, for they find no secure chart or compass for the road they must travel.

For them two alternatives seem inescapable. The one leads to total global war, and the prospect is terrifying. The other requires appeasement and—while the timid find it tempting—the courageous revolt against it and the wise reject it because they know that it merely postpones the evil day.

Men are disposed to say with the Preacher of old: "Vanity of vanities; all is vanity." A mood such as this does not befit the Christian. In yielding to defeatism, men deny the faith of Christianity. The world picture is dark and no effort to relieve it by shallow "cures" is justified. Nevertheless, to every Christian there is available the eternal Gospel of Jesus Christ with its assurance of forgiveness, of comfort, and of strength.

The greatest danger before us is that in frustration and fear we become preoccupied solely with personal and national well-being. On bended knee, our people and their representatives in government should pray Almighty God, not for



safety and security as ultimate good, but for a new vision of service.

Our national policy ought to flow from a profound concern for people—for all people in every land—with a penetrating understanding that our interests are best served when we serve the interests of others. The Son of man came not to be ministered unto but to minister, not to condemn but to save the world. These are eternal truths, and in them the moral imperatives which can give direction to a peace offensive find their source.

In a vast upsurging which began long before the first world war, peoples of every race, color, and creed are clamoring for equality and for a fair share of this world's goods. We are caught in the swirl of a world-wide revolution.

Competing to meet the demands of this revolution are two major systems—the one requiring uniformity of thought and practice under governmental coercion, and the other seeking to preserve individual freedom with responsibility. The competition between the two systems of life—which could and should be peace-

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Dr. Nolde is director of the Commission of the Churches on International Affairs, and dean of the Graduate School, Philadelphia Seminary.

ful—became an open threat to the peace with Russia's apparent willingness to use or to encourage force in expanding the area of communist control in Korea.

In response to the threat of Soviet military power, the United States as well as other countries has undertaken a far-flung program of military preparation. The world is divided into two armed camps. Governments which oppose the expansion of communism are making strenuous effort to build a military power sufficient for any emergency.

Moral decision as to the course we should follow in face of this explosive situation requires an attempt to forecast its prospects and dangers. Two possibilities seem to lie ahead. The first is that Russia will in the very near future start a third world war by direct or indirect aggressive action. The second possibility is that Russia will so modify its effort to expand by force as to seem to make our military preparations foolish or unnecessary. Grave peril awaits us if we do not reckon with both possible eventualities.

THE OUTLOOK is precarious, whether of global conflict in the near future or of long-drawn-out tension. Yet we dare not shrink from it. To us in our day comes the awesome and searching question which the Prophet Micah addressed to the people of Israel: *"What doth the Lord require of thee?"*

Micah's question offers a clue as we face the dilemma of today. "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In order to derive from this timeless message a directive which relates to present need, I venture to propose that:

The people of the United States and their representatives in government are called upon to manifest a dignified humility, born of purposeful strength and not of weakness, dedicated to the service of all men in building economically healthy and morally free societies, and committed to the peaceful solution of world problems through international cooperation under the United Nations.

OUR TASK IS MERELY BEGUN when we frame a sweeping statement of our moral obligation. If the exposition of God's requirement is to be really helpful, it must be characterized by far greater precision. At this point the Christian invariably encounters serious difficulty.

He seeks to remain faithful to his highest principles and yet he knows that an evil situation thwarts their full application. Shall he risk an accommodation of Christian idealism to immediate problems in order to encourage and support attainable steps toward the ultimate goal? While some are loath to do this, I am convinced that we have no tenable alternative. We must fight the battle for peace in an imperfect and evil world.

With this point of view, I propose a three-pronged Peace Offensive, where emphasis is laid on our moral obligations in relation to actually existing military, economic-social, and political conditions. In doing so, I claim that we can so govern our own actions by justice and good will as progressively to extend the area of our influence and ultimately win a hearing from those who now oppose us.

OUR MILITARY STRENGTH must be sincerely and steadfastly devoted to the cause of peace.

We have to face facts unflinchingly. The United States and countries allied with it are bent upon building military strength unparalleled in their history. With what attitude shall we as Christians view this effort? While there are some who believe that force should never be

used, the preponderant majority reluctantly accepts the necessity of military strength as a deterrent to aggression.

In taking my stand with the majority, I insist that we must clearly recognize the dangers, and particularly the dangers for which we may be responsible. If Russia should start a third world war—whether for purposes of expansion or in fear of our growing strength—the decision is out of our hands. However, if Russia on strategic grounds exercises restraint for a prolonged period of time, *we* may through lack of forethought become an actual threat to the peace.

In this latter event, knowing that the danger of aggression lingers even though dormant, we would nevertheless have no clear justification for using the military strength we have built. In our impatience and with our society geared to military action, we may be tempted increasingly to risk or even to create situations which would give rise to global conflict.

Under these circumstances, the churches have an important, perhaps a determining part to play. They must cultivate in our people the moral restraints which will keep military strength under control and indicate the direction to be followed in order that strength may contribute to peace.

WE MUST NOT BE the instrumentality of starting war—now or in the future, openly or under the wicked pretense of self-righteousness. If war should come, it must be irrevocably thrust upon us by others than ourselves. Every alternative which our interpretation of God's will for man can entertain must first have been honestly explored.

We must keep military measures at every point to the absolute minimum which circumstances will allow. The hysteria which call for the use of atomic

ALWAYS BE READY TO NEGOTIATE

bombs without full account of attending moral and political consequences must be curbed in season and out of season. All share in this responsibility to preserve calm determination—government officials, press and radio, as well as people in every walk of life.

In determining when military action shall be taken, we must accept a moral judgment to the extent that it is reflected by majority opinion in the United Nations. The day when any one country has the right by itself to declare war on another is past. We must work toward the ultimate objective of bringing all national armaments under international regulation and control. It is not fantastic to hold that the futility of an armaments race may at some point convince all parties that international jurisdiction is the only solution.

What does God require of us? If we accept the necessity of military strength, our actions will more nearly reflect Christian principles by accepting such restraints and directives as I have proposed.

IN OPPOSING totalitarian communism we must willingly constitute ourselves a continuing servant of the world in helping to build economically healthy and morally free societies.

Military strength may give reassurance

and time, but it will not in itself win the victory of social health and freedom. Over the past five years we employed the strategy of reinvigorating societies so that communism might not look attractive from within and that infiltration and subjection from without would involve the likelihood of popular resistance. That strategy was measurably successful. Shall we now forsake the very means which proved effective and put all our eggs in a military basket?

What will we have gained if, in increased military strength in western Europe, standards of living over a period of time are so lowered that the prospect of communism again becomes inviting to the masses? Or, if in giving air and naval protection to countries in the Far East, they continue to endure unaided the devastations of famine and the irritating knowledge that social conditions remain unimproved?

In so far as economic health goes, the problem obviously is to find resources for building the necessary military strength and, at the same time, to have available the means for economic aid. The Hebrews in Old Testament times practiced tithing and many Christians have followed in that tradition. Ought we not now as a people, caught in the web of military necessity, designate over and beyond what we are currently doing one-tenth of our military appropriation for affirmative peace measures?

This would mean that if we are willing to spend an extra thirty billion dollars for negative means to secure the peace, we would also be ready to spend an extra three billion dollars for positive measures. The proportion may be too small, but the possibilities almost baffle the imagination. The United Nations technical assistance program could be considerably strengthened and expanded. United Nations Peace Observation Commissions, adequate in manpower and literally scattered over the face of the earth, could be financed. Many other areas of useful expenditure could be cited. Above all, we would be giving to the world at least an indication as to our future intent.

WE MUST steadfastly seek such avenues of negotiation as will command the confidence of our allies and give to those who oppose us every opportunity for the just settlement of outstanding issues. As we grow stronger, we must be careful to increase rather than to diminish our readiness to negotiate. Pride and face-saving tendencies must be rejected if negotiation is to produce results. We must be constantly ready to revise policies and decisions if sound reason therefor is at hand. Observation of international deliberations reveals how important are the tact and delicacy of method whereby a reversal of policy is publicly sponsored.

Reconciliation is a fundamental principle of Christianity. Reconciliation must become operative at the international political level through negotiations which are prompted by justice, mercy, and good will.

Catastrophe not of our making may break upon us at any time and for that we must be prepared. Nevertheless, so long as there remains even a marginal possibility of averting total global war, we must wage an inclusive peace offensive where our spiritual as well as our material strength is devoted to the promition of peace, dedicated to service in building economically healthy and morally free societies, and committed to international co-operation through the United Nations.

We must remain steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour in the Lord is NOT in vain.

FAITH IN ACTION

By EDWARD HUGHES PRUDEN

To believe in the risen Lord means to begin living his kind of life now

"THE RESURRECTION AND THE LIFE"

IN RECENT YEARS there has been a decided change in the emphasis given to Easter from the pulpit. Not many years ago ministers felt that it was their duty to offer some proof of our Lord's resurrection. Then there followed a time when most ministers dwelt especially upon the certainty of our own resurrection and the comfort it gives us to know that death is not the end of our experience.

Now we appear to be in an era in which a third emphasis is made—an emphasis that, for the Christian, the resurrection must be a present experience as well as a thing to be expected in the future.

Those who make up our Easter congregations each year are in the service of worship for various reasons. Some are there because an inspiring church service has become a traditional part of our American Easter observance. To such persons the service may actually mean very little.

Others are present because they would like to maintain at least an appearance of some connection with the church. Since they do not intend to be present regularly, they come at Easter as a sort of token evidence of a meaningless relationship.

One would like to think, however, that most of those in the service are there because they recognize that in our troubled, confused, perilous world there is only one hope for humanity, and that is in Christ and the Christian Gospel.

WE ARE SURROUNDED by all kinds of knowledge. We know how to do everything in the world except one thing, and that is how to live. The terrible state of the world today is sufficient proof that men do not know how to live intelligently and constructively.

In the midst of all our confusion and anxiety, we hear Jesus saying, "I am the resurrection, and the life." He is not only our only hope for life beyond the grave. He is also our only source of life as it should be lived here and now.

Unless we learn how to create proper relationship between Easter and everyday living, we are going to miss much of its true significance and its genuine possibilities. This needy world of ours will never be set right by men who pay their respects to God occasionally. Such a task can be accomplished only by those for whom

God is an ever-present reality, and in whom the Spirit of the risen Christ dwells continually. It is to the living Lord that we must look for this life which will give meaning to our existence, and peace and brotherhood to the world.

Eternal life in the New Testament is not primarily an extension of the life we now enjoy beyond the inevitable grave, but primarily a quality of life here and now. Such a life however is no accident. It cannot be achieved by wishful thinking, but is a result of the life of Christ in us. If it is to be maintained it must have its roots in several vital experiences.

First of all there must be spiritual nourishment. We have seen the distressing pictures of undernourished bodies in some of the countries where war has taken its terrific toll. One wonders if those portrayals of physical starvation are any more tragic than a true portrayal of our spiritually starved souls would be if their true nature could be graphically revealed.

Jesus spoke of himself as being the Bread of Life because He sensed the need of men for that spiritual sustenance which they had not discovered in their old faiths. A form of spiritual anemia afflicts a large proportion of our church membership. If one is to attain a robust spiritual stature, he must acquire the ability to reserve sufficient time and give sufficient thought to those techniques and experiences which give nourishment to the human spirit.

The second vital experience which the triumphant Christian life requires is intellectual enrichment. The religion of some has been thoroughly saturated with emotional experiences, but has never been undergirded by intellectual processes which serve to confirm our faith.

Again and again in the New Testament account of the missionary journeys of Paul, we are told that he visited the synagogues and reasoned, or persuaded, or sought to convince the people that Jesus was the Christ. There is every indication that his ministry was pitched upon a highly intellectual plane.

The services of the church when properly planned and administered provide food for both mind and spirit. Continual absence from God's house devitalizes us morally and spiritually and renders us useless to God and to our fellow men. When one studies the message of Jesus, he is impressed with the fact that the Master was constantly seeking to establish a reasonable basis for His ideals and principles. The growing Christian who would possess an indestructible faith must see to it that his mind is being enriched by the inspiring literature of all the ages.

The Christian who would maintain a vital spiritual life must give to his faith some practical exercise. The soul that is spiritually nourished and intellectually instructed should put into operation what has been received. Any degree of proficiency in the art of being a disciple of Christ rests upon the disciple's willingness to translate into every area of life the ideals which have come to him from personal fellowship with his Lord.

The church has been hindered in its efforts to render an inspiring ministry because of the large number of its constituents for whom religion is merely a matter of possessing an admirable philosophy of life. Because they are committed to lofty principles of conduct, they feel that they have discharged their spiritual responsibility. They never seem compelled by any inner sense of duty to exercise in the affairs of life those basic ideals which are far more eloquent in action than when they merely constitute an abstract conviction.

The Christian life must also develop

through the means of co-operative activity. We learn to be Christians only as we learn how to relate ourselves to others and work with them in God's service. One cannot study the New Testament with any degree of thoroughness without discovering to what extent every follower of Christ is under an inescapable obligation to translate his Christianity into all of life's relationships. The Gospel which Jesus came to share with men has social implications. Paganism in our world will be challenged by our faith only when adherents of paganism see the Gospel bearing fruit in those co-operative engagements which reveal the Spirit of Christ.

The Christian who would bring his spiritual experience to a full fruition must also provide for it some sacrificial expression. It is eternally true that "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The rich young ruler stood on the threshold of a tremendously rewarding experience when he came to the Master seeking information concerning eternal life. Because he could not grasp the full impact of the sacrificial element in the gospel which Jesus was preaching, he turned and went away sorrowful; and in doing so, he surrounded the remaining portion of his life with oblivion. Paul, on the other hand, came to sense the wisdom of placing all he had upon the altar of Christ; and when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," he was guaranteeing for himself, unconsciously, a place among the immortals.

We therefore rejoice in the resurrection not only because of what it tells us concerning Christ or our own future destiny, but also because of what it implies concerning life for us in the strategic hour of the world's history.

In order for the resurrection to have its full meaning in the Christian's life, it must be a constantly unfolding experience, producing in those who share it the manifold fruits of God's indwelling Spirit.

Tracks

I'll remember her through the years for a good many things. One thing, however, will have a halo about it all its very own and rightly so. It's the memory of what I am pleased to call—"the tracks she left behind her."

It was her custom never to bring a day to a close without reading from the Bible. Small wonder then that when they came to her room after she had breathed her last they found by her bed the open Bible!

Wonderful, isn't it, to leave tracks behind you of which you need not be ashamed? Good, isn't it, to die as one had lived? Blessed, isn't it, to recognize the gates of heaven because you had read all about them in the book that best describes them? Glorious, isn't it, to behold the Master's face and know His voice because you had become acquainted with His words earlier?

Life is so ordered that all of us leave our tracks behind us. And by a man's tracks you can tell in what direction he was heading.

—Raymond Shaheen

CO-OP NURSERY IN CHURCH

By WILSON P. ARD

Mothers in Hagerstown, Maryland, opened their own training school for small children. They take turns helping to keep things going

HAGERSTOWN MOTHERS of pre-school age children have tackled the problem of a lack of nursery schools in their community and have come up with a unique solution—their own co-operative nursery.

A nursery school supplies a definite need which exists in toddlers from two to five years of age. It teaches them how to get along with other children at work and play and helps them conform to the routine of organized classroom procedure before actually entering school.

The "Mothers Club" at Trinity Lutheran Church, more than a year ago, discussed the problem of finding a nursery that could supply this need and, at the same time, fit their respective financial budgets. Taking as a model the co-operative nursery at Silver Springs, Maryland, Trinity mothers started to plan for the organization of a nursery which they could operate themselves.

The result is the Hillside Co-operative Nursery School, launched in September 1950 and held in the rooms of Trinity Church. With a present enrollment of 30 two-, three-, and four-year-olds, the nursery is open each school day from 9:15 to 11:30 A.M.

Dr. Ard is pastor of Trinity Church, Hagerstown, and the Western Maryland correspondent for "The Lutheran."

MASCULINE SUPERIORITY

MRS. JANE BALTZLEY is the only trained worker connected with the nursery and the only paid member of the staff. Each mother volunteers her service one day a week in one of several capacities.

Six mothers are on duty each day—two assigned to supervision of three-year-olds, two more for the four-year-olds, and two acting as "housekeepers," serving the mid-morning snack, helping the children wash their faces and hands, and so forth.

The latest ideas in child psychology are used by Director Jane Baltzley in the school program. Discipline is soft-pedaled and punishment is never resorted to in the school. "We find that children at this age may be reasoned with successfully," says Mrs. Baltzley—herself a mother.

"If a child picks on other children it is very probably because he feels that he does not receive enough attention. A compliment on his drawing-class work will often offset this self-consciousness and he will stop being a bully," says Mrs. Baltzley.

THERE ARE THREE separate daily routines, each designed to meet the require-

ments of a particular age group. However if a child does not seem interested in a story during the reading period, he is not forced to pretend to show interest. If he prefers creative outlets, such as painting or construction with building blocks, he is given the necessary materials and encouraged to follow his own inclinations. Each child during the morning has opportunity of enjoying a supervised free play period, a rest period, a snack, a creative play period, a story hour and group singing and rhythms.

Mrs. Baltzley says, "A nursery school is not intended as a place where a mother can park her child for the morning. It fills a vital role in helping the child prepare himself for entering kindergarten or grade school, but that role is supplementary to the home, not a substitute for it."

WHILE THE CHILDREN are undoubtedly gleaning great benefits, the mothers are going through a process of parent education that is far more individualized than any they have ever experienced. Each mother who gives one morning a week at the school is seeing her child as an individual within a group that is more representative than any neighborhood group of playmates. She observes the child at play more objectively because she is using a semi-professional approach under the guidance of the director.

The mother learns to recognize behavior patterns that are typical of the child's age group, and learns how to direct normal behavior into purposeful activity. From the progress reports prepared for the parents and from the observation charts which hang on the walls of the school, she may study a cumulative record of her child's adjustment to new situations, breadth of social experience, individual successes and difficulties.

BUSY DAY FOR THE TEACHER
Youngsters aren't forced to pay attention

EXPERIMENT IN GROUP LIFE
Lesson Number One is how to get along together

THE STATE DEPARTMENT of Education has fully approved the school. Tuition is $7 per month. There is a waiting list as plans are now being formulated for the beginning of the second year in September 1951.

AMONG HIS FLOCK

MY TWO SONS, Ashley, 7, and Jere, 6, attend a Lutheran parochial school in Chicago. When the weather is bad, I frequently meet them when school is out and bring them home in the car. One day as we were driving home they were creating a great commotion in the back seat. In an effort to restore peace I said rather emphatically, "Now get quiet, you're behaving just like two little animals!"

Quick as a flash the seven-year-old replied, "That's right, Daddy, we are little animals."

With that rapid and apparently sarcastic reply my mental temperature rose several degrees. "Tell me, what kind of animals are you?"

Without any hesitation the older son said, "Don't you know, Daddy, we are God's little lambs." —CLYDE G. STEELE

WE ARE CONDITIONED to a world of struggle in which nothing seems really worth having unless it has taken something out of you to get it.
—RONALD KNOX

GOD IS FOREVER

By RAYMOND T. STAMM

We glorify the eternal God by living as his children in this present world. Our life in our own time is a part of our eternal life

WHEN ASTRONOMERS on Palomar find a window in the Milky Way and look out through a thousand million light years at countless universes beyond our own, faith still insists that the human soul is more than a dance of electrons.

When Moses on Sinai explores God's will and comes down with a law that is fatally hard for the flesh that is weak, faith takes refuge in the grace of a Judge who is still our Father. And when Christ on Calvary finishes his lifework of creative suffering, he is raised up to breathe into man's nostrils the life of his eternal Spirit.

The God who congeals the stardust is also *Immanuel*, God with us on earth, and the spirit of men becomes the candle of the Lord. By this faith we live and know that neither death, nor life, nor any other creature "shall be able to separate us from the love of God" (Romans 8:38-39).

WITHOUT THE CANDLEPOWER of the cross and the resurrection, the spirit of man would be lost in a dark cave. The oldest and saddest of all the philosophies which the wandering soul of man has developed to explain his plight is the whirl of the Merry-go-round: "Let us eat and drink, for tomorrow we die."

A gossip columnist at the court of Nero tells how Trimalchio did it in the days of St. Paul. This brand-new, self-made millionaire and gentleman of distinction sits with his guests inspecting the labels of his "Old Falernian of Opimius' vintage, one hundred years in bottle." Clapping his hands, he cries, "Ah me, so wine lives longer than miserable man. So let us be merry. Wine is life." Whereupon a slave brings in a skeleton made so that its limbs can be "moved and bent in every direction," and Trimalchio tipsily points the moral: "Alas for us poor mortals; all that poor man is, is nothing. So shall we all be, after the world below takes us away. Let us live then while it goes well with us."

Wine is not life but mortality, and man is more than a midge. When the Christian builds a house, he has no room for an altar to Bacchus in the form of a cocktail bar. His home is filled with the spirit of Christ, the light of the world. Those who walk with the Spirit live this present life as a part of eternity and have no need of the wine-god's befuddled philosophy.

THE PHILOSOPHY of the merry-go-round is a smudge on the glory of God. At the opposite extreme is a well-meaning but equally lopsided view of life which misuses Paul and does just as much to obscure man's vision of God. We may call it the Bridgeman's Philosophy of History and borrow the allegory in Joseph Addison's "Vision of Mirzah" to describe it.

Over a deep valley, through which rolls

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a great tide of water, there is a bridge of some hundred arches, seventy entire, the others broken. Both ends of the tide merge into a sea of darkness, and a black cloud hangs over the bridge.

Masses of people are crossing, many of them falling through innumerable trapdoors concealed in the floor. The going is hard, and only a few reach the broken arches, where they hobble on, until they too fall into the tide, all tired and spent after threescore years and ten.

Watching this sad procession, Mirzah sighs deeply and says, "Alas, man was made in vain! how is he given away to misery and mortality! tortured in life, and swallowed up in death!" But as he looks down the tide he sees in the far distance, where the mists are clearing, a vast ocean planted with innumerable islands, each a paradise set in the midst of a thousand little shining seas. These are the mansions of good men after death—eternal habitations worth contending for, "the rewards of opportunities well spent while crossing the bridge."

POLLYANNA IN 1900 used to sing "God's in His heaven, all's right with the world." Bridgeman in 1951 chants the dirge of civilization: "God's in His Eschaton, all's doomed in the world. Hard times on the bridge are fated to worsen until God's D-Day, when he will strike it with lightning from the cloud of his eschaton to punish it for having trapdoors and broken arches."

On that day God may, according to this philosophy of social despair, do either of two things. After burning up all the wicked and sending their souls to Hell, he may renovate the bridge and establish a new era upon it, free of sin and suffering and death, making it the home of the righteous forever. Or, what is more likely, according to this philosophy, he may disintegrate the bridge and blow its ashes into the dust clouds of the Milky Way, taking the righteous to a Heaven where life will be totally different from anything we can ever achieve on the bridge.

Whether any of the values so painfully built up in our civilization will be conserved in heaven is, says Bridgeman, God's business, not ours. He thinks that God is above time and space, although he does not explain how anyone who is not God could know this. He insists that the bridge of history is not attached to the eternal shore. His heaven does not touch the bridge but hovers above it, obscured by the dust that arises from the tumult of history on the ramshackle structure.

His Christ pierced the cloud with the light of his resurrection to assure those who repent and believe that the power of the Antichrist has been broken "in principle," and that there are mansions waiting for them when death pitches them into the tide. Thus, says Bridgeman, Christ lived and died not to save the bridge and build God's kingdom upon it, but to put that kingdom into the hearts of a certain predetermined number of God's "elected" individuals, in order to equip them with life-jackets to float them safely to the Islands of the Blest when they fall through the trapdoors or tumble from the broken arches.

TRIMALCHIO LIVES all for the present and cuts himself off from the quality and power of eternal life. Mirzah trains his field glasses on the distant scene and goes stumbling along, missing most of the splendor of God's present world. The merry-go-round is a machine, the bridge, a caricature of man's situation on earth.

The purpose of a bridge is to get people across to the other side. But here is one that is designed to dump all the traffic

into the river! As if a mad Architect had changed his mind in midstream and had looped his bridge back upon itself to the hither shore. If the bridge has no cables anchored in eternity there is no sane reason for its existence.

Driving a trillion people over its trapdoors willy-nilly just to test them and equip some "chosen ones" with rafts or helicopters to take them off to a paradise where life is to be altogether different from that which they have so painfully learned from the ordeal of history does not make sense. If Trimalchio the playboy and Mirzah the discouraged realist are to learn how to pray the Lord's Prayer, they will have to seek a better philosophy and rebuild their theology.

For a world-view that is worthy of the glory we ascribe to God, we have to go back to the beginning, to the Eden of God's good earth, where our "Now" is included in his "Forever and ever" in the glory of growing things. There his Spirit broods, and he walks with men "in the cool of the day" (Genesis 3:8). Literally, the Hebrew says, "in the wind of the day," and the same word means "spirit." So the wind is the very presence of God for all who have ears and a conscience to hear with.

IN TIME OF TROUBLE, our most subtle temptation is to darken the present glory of our Father's name by thinking of him as a faraway God and treating his kingdom as if it were only the Eschaton, "the last thing" we expect to happen on earth. Many people find it less strain on their faith to say, "Thine *will be* the kingdom" than to live so as to say, "Thine *is* the kingdom."

It is ever so much easier to locate the kingdom on the Islands of Tomorrow than to build it on this sin-ridden earth. And the shift from *here it is* to *there it will be* opiates the pangs of conscience that plague the man who is justified by faith but continues to be a sinner.

Jesus does not permit us to hide our light under a bushel, but sets us to building and lighting up the city that is "set on a hill" and "cannot be hid." "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven." That sums up all the daily consequences of praying the Lord's Prayer.

WE CANNOT GLORIFY our Father who is in heaven without glorifying his Holy Spirit who makes our hearts his temple on earth. We become God's gardeners who produce the fruit of the Spirit and mind of Christ (Galatians 5:22-23). We hallow God's name by living so others think right thoughts about him and live accordingly.

We build his kingdom now. We accept his will not passively but in active co-operation with his ongoing creation. We conserve and enrich his good earth, producing bread enough for all.

We sow the good seed of his kingdom and pray that the "tares" may be converted into "wheat." We create and preserve harmony by forgiving others as God forgives us. In the process of being delivered we are empowered by his grace to help him deliver the world from evil.

And then, having done all these things, we humbly confess that the kingdom, and the power, and the glory belong to him, and to him alone.

This is to live our life in time as a part of eternity. By so doing we shall so pass through things temporal as not to lose the things that are eternal. And, equally important, we shall look forward to things eternal in such a way as not to miss the true joys of the temporal. God's "Forever" includes our "Now."

THE LITTLE BOY HAD GONE

Rebirth of Faith

An Easter Story

By KATHERINE BENION

SLOWLY THE MOTHER walked across the kitchen, partly supporting herself by holding to the table, the chair, anything her fingers could clasp. Finally she got to the window. That was where she kept a constant vigil during her hours of agitation.

She sat down, the lines of her face drawn tight, her lips pressed together. She tried desperately to sift and resift the fact from the fancy that kept running through her memories. But Mother Hendriks didn't have much ambition any more. Or much hope.

The doctor had told Gloria, her 17-year-old daughter, that nothing of a physical nature was causing the trouble. It was simply a case of loss of faith in God and her fellowmen. The cure lay in remedying this situation.

The daughter had difficulty getting her mother to eat. And it was impossible to persuade her to go out of the house. Gloria thought that if she could get her mother to go out again to familiar places, she might be all right.

BUT GLORIA DID NOT know how to do it. She found it harder and harder to keep her from that window. If she could be kept away, kept away from looking for her son to return, she was often completely normal for days.

"If only her thoughts would be of the home, the church, and the future—as they used to be." Gloria reflected.

Yet Gloria could not blame her mother. Pity often welled up within her when she pictured the family as it had been in her childhood days—taking a long stroll through the woods, telling a favorite Bible story, or just playing a game of checkers. There were so many of these fond remembrances and all crowned by a hug and a kiss for Les and her from their parents.

She knew that if her brother Les hadn't been killed in the war, her mother would still be healthy and happy. The news, the sudden shock, the tales of his miserable last days had been too much. Suddenly she had started to fail. Then came the day when the doctor had said, "There is nothing wrong that I can cure."

But Gloria still had hopes for her mother, for their future. They had never really faded, even though she had given up the cherished dream of her young life —her own education—to take care of her ailing parent.

"Why doesn't my Les come to see me?" the mother asked, and Gloria knew another moment of living in a world of imagination had come over her. She took refuge in that same dream world in her answer. "You know Les always came when he could," she replied. "You'll see him again some day."

For Gloria these unpredictable moments were hard, and for the mother too. When her memory was keen, as it mostly was, she thought of her son's days in a prison camp, and his death. But when her mind and memory were not alert she voiced reproach toward Les for neglecting her and his sister. She couldn't understand why he did not come home.

Every day when the mailman arrived a cold chill gripped Gloria. Her hands became weak as she examined each letter. She knew there would be no word from the absent son. She noticed her mother watching her as she read the paper which had just arrived. "Why, Gloria," she asked, "did God give me such a sweet baby boy and then take him away—so young—before he really lived?"

"Who can say, Mother, that it was God's will?" the daughter explained. "Wars are the result of many men not obeying his Word."

"But, still, he could have spared my Les," the mother replied hesitantly.

Gloria saw the expression in the faded blue eyes. The pang of suffering was written there, and also a dim ray of hope. She said, "Our Lord could have spared himself from the cross. He died that men might live. War and death are made by people, Mother—not by him."

The mother toyed with the sewing on a patch in the corner of her apron. Then her head bowed low for a moment.

That night Gloria lay awake. She thought about how she used to pray before she went to bed. Since Les's death her mind had been filled with other thoughts. She had prayed very little except for the few times her aunt had come to stay with her mother and she had been free to go to church. Through most of the service she prayed. But when she got back home, concern for her mother filled her hours.

"In a way," she thought, "I've allowed my troubles to get the best of me, too. I should try harder to help mother." Then, kneeling beside her bed, she asked for help and guidance.

Next morning as she lay watching the sunlight stream across her bed, she planned what she would do. If she couldn't get her mother to go to church, she would do all she could to bring the church to her. There was nothing her mother used to love more than Good Friday and Easter services. Gloria remembered how her sensitive face always revealed the depth to which these earthly experiences of Christ penetrated her soul and revitalized her whole being.

Was her plan just a dream? Gloria wondered. She would call Pastor Lanson. He would know.

And so it happened that Pastor Lanson came with several members of the choir on Easter afternoon. With Gloria and her mother they sang the Easter hymns the old lady had loved. The pastor read from the Scriptures and the mother listened.

Gloria watched intently. A feeling of comfort gradually came over her as the pastor said, "The Angel of the Lord descended from heaven and came and rolled back the stone from the door." It was a consolation to see an expression of hope appearing on her mother's face.

Then the pastor explained how Jesus was raised from the dead to show all the

world that sin and evil and death are not final, that God has made love more powerful than evil, and that everlasting life is promised to the believer. The mother's rapt expression of bygone years returned.

It remained and increased as the pastor continued, "Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee and there shall they see me."

The service was over, and the mother talked rather cheerfully with everyone. All thought of herself was buried in interest in others around her. It was—at least for those few hours—as if Gloria had seen a miracle such as Jesus performed when he was on earth.

It wasn't until after the company had gone that Mother Hendriks began to prepare supper. As she walked about there was a new determination in her step. She told the daughter, "I enjoyed the service more than anything you could have done for me. I'm going to church again, and I'm going to spend my time praying instead of worrying . . . A tired mind, Gloria, needs to hear the truth often or you get lost in everyday cares."

Gloria threw her arms around her mother. This was the hour for which she had hoped—the hour when the love of Jesus would again reign supreme in her mother's soul.

"I'm so happy, so thankful," was all she could say. But her voice was soft and reverent, as it always used to be.

Christians Can Be Brave

By WILLIAM DINWOODIE

No day is too dark for one who walks in the light of God

ISABEL WAS a war widow when she moved into our neighborhood. She and her daughter, Margaret, lived in a small cottage less than a block from our home.

I first began to notice Margaret when she was five going on six. A sweet little miss, she had brown hair, friendly blue eyes and a pert little nose that crinkled when she laughed.

Each night in passing Isabel's home, I'd stop for a moment and chat with Margaret. The child always seemed glad to see me. Sometimes she'd pick a flower and watch me carefully while I ran its

stem through my lapel. At other times she'd run out through the gate and skip along beside me, chatting gaily each step of the way.

ONE NIGHT I missed Margaret. When I reached home, I learned she had been struck by a truck while chasing a ball into the street. She was dead when passersby carried her limp body into the house.

The next morning on my way to the bus I stopped in to see Isabel. I wanted to express my sympathy and I wanted to offer my help in any way possible.

She was walking in the rose garden as I passed through the gate. She led me to a bench below a crusty old appletree. While I was thinking of what I should say, wondering what words of mine could bring her some small measure of comfort, she placed a slim, cool hand over mine and said:

"It was nice of you to drop around, Bill, and I think I know how you feel. You want to express your sympathy and you want me to know I can count on your help if I need it. But please don't feel sorry for me. I don't want anyone to feel sorry for me."

Then, as if sensing my surprise, she hastened to add:

"But you mustn't think I'm indifferent or lacking in feeling. Margaret's death was the stiffest blow I've ever had to take. It struck me with far greater force than the death of my husband, Russ.

"I knew, you see, that Russ was on combat duty with a cruiser in the South Pacific. When I heard he'd been killed, it didn't come as a great surprise. I'd steeled myself to accept it.

"WITH MARGARET it was different. A few minutes before she ran into the street, I'd heard her carefree laughter in the yard. When two men carried her broken body into our living room, I felt as if my whole little world had crumpled into pieces around me.

"There seemed nothing left to live for and I was bitter. Why, I wondered, had God turned against me? Why had he taken my daughter after leaving me without a husband? Why should I be deprived of normal family life that other women take for granted?

"Then, like a flash of light through the darkness, another thought came to me. Why should I feel sorry for myself when I'd known the love of a husband for three years? And why should I feel bitter toward God when he'd allowed me to share the joy and comfort of a daughter for nearly eight years? With that thought a new peace came to me. That peace is with me now. You understand, don't you, Bill?"

I assured her that I did, and when I left her a few minutes later I'd added her name to the small company of people I've known who have shown evidence of a deep reservoir of courage.

These men and women seldom make the newspaper headlines. Their worth is known only to a small company of friends. But when life levels its hardest blows upon them, they find an inner strength that causes them to rise above the most crushing adversity.

HELP US to weigh our words so that our words might carry weight and, what is more, echo Thy will, O God.

—From *Prayer* by PETER MARSHALL

The Gospel for the First Sunday After Easter is written in John 20:19-31

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THIS LESSON BEGINS with events from the evening of the first Easter Day. The disciples had gathered in a room somewhere in Jerusalem. Perhaps it was the same room in which they had had their last supper with Jesus. For fear of the Jewish authorities they had shut the doors.

Rumors of the resurrection had by evening probably reached the leaders of Jerusalem. Who knew what they might try to do? (They did the only thing they could do, tried to deny the story.)

Luke's account of the meeting of Jesus and two disciples on the road to Emmaus (Luke 24:13-35) states that when the disciples recognized that it was Jesus who had broken bread with them in their home, they returned to Jerusalem "and found the eleven (Judas missing) gathered together, and those who were with them . . ."

WE KNOW THAT JESUS had more than 12 disciples. One time, you know, he sent out 70 on a special mission. "The twelve" were a special group, perhaps the original disciples. Now that Judas had hanged himself, there were only 11. Of these 11, only Thomas was absent.

Perhaps some of the women who had discovered the tomb empty were in that gathering. In the privacy of this secluded meeting the disciples listened to the stories of those who had seen Jesus that day. They wondered what it all meant. As they talked in hushed, excited voices, the two from Emmaus burst in with the news that they too had just met Jesus.

Then Jesus himself came and stood in their midst. He gave the customary greeting, "Peace be unto you." John does not say exactly how Jesus entered the room.

The disciples were startled. Luke tells us that they thought they were seeing an apparition. (The fact of the resurrection had not yet fully penetrated their thinking.) Jesus immediately dispelled any notions of this sort. This was no psychic phenomenon. He was no seance spirit. This was really he. To convince them he showed them his hands and his side. Luke adds that he ate something to prove beyond doubt that this was no vision they were seeing.

Still the disciples had trouble grasping the truth. It seemed too good to be true. As they began to accept the fact, they became glad. *Glad?* What a weak word to translate the emotion they must have felt! No word could adequately describe their feelings. Their Lord was again with them.

THOSE WHO ARE concerned about the kind of body Jesus had after his resurrection should read I Corinthians 15, where Paul refers to the resurrection bodies. It is customary in the church to speak of the body after the resurrection as a glorified or spiritual body. Exactly what those words mean no one knows. But they are useful to distinguish the after-resurrection body from the kind we now possess.

Christian thinking, based on the resur-

rection of Jesus, feels that the glorified body is recognizably the same as the one before death. Yet it is also different—how, we cannot yet know.

Does a deformed person have the same body after death? Does a baby always remain a baby in heaven? Does a person who wasted away to death have a robust or an emaciated body in the world to come? These questions we cannot answer. We can, however, be sure that we shall be delighted with God's answers.

AFTER JESUS REVEALED himself to the group, he breathed on them and told them, "Receive the Holy Spirit: whose sins you forgive, they are forgiven; whose sins you retain, they are retained."

John's Gospel places the receiving of the Spirit at this point in history, instead of during Pentecost (Acts 2:1-4). The important fact is that the disciples did receive it, not when they received it.

Jesus may or may not have literally breathed on them. Breath was symbolic of life. By this phrase John explains that Jesus was giving them the essence of life. The Spirit of God was theirs. The Bible contains many illustrations of life-giving breath. When God created man, he breathed into him (Genesis 2:7). In Ezekiel's vision of the valley of dry bones (Ezekiel 37:1-14) breath gives the bodies life (see also Job 37:10 and Isaiah 11:4).

Our Roman Catholic friends interpret the next words to mean that the disciples (and their priestly successors) have the authority to forgive and refrain from forgiving sins. Protestants, however, believe that it is always the attitude of the sinner himself, dependent only upon God's graciousness, which determines whether or not he can be forgiven.

I believe that what Jesus meant by these words was that it was his disciples' task to preach the Gospel and get rid of sin. They were to help sinners to stop sinning. If people heard and accepted the Gospel, they would repent and be forgiven. If they did not hear, they could not know enough to repent; their sins would be retained. To remit sin is to drive it out. To teach the Gospel is the most effective way to drive out sin. This was the commission given the disciples.

THOMAS (from the Hebrew word for "twin"), also called Didymus (the Greek word for "twin"), was not present when Jesus first appeared to the assembled disciples. Not having seen Jesus for himself, he refused to believe the resurrection. About a week later, when Thomas was present, Jesus again appeared to the disciples. Knowing the mind of Thomas, Jesus invited him to prove to himself that his Lord was really present.

We do not know whether Thomas actually touched Jesus or whether Jesus' words and understanding alone convinced him. Thomas' answer shows that he both recognized Jesus as his former teacher ("my Lord") and also saw the significance of the resurrection ("and my God").

THEN JESUS GAVE the last of the beatitudes. "Blessed are those who have not seen and nevertheless believe." The people to whom John was writing were in that situation, and so are we. This last statement of Jesus makes a most appropriate ending for John's Gospel.

Do not condemn Thomas. If we had not the gift of the Holy Spirit, we probably would not believe either. But through God's help we have faith; oh, how happy are we who do believe!

Our lesson concludes with John's statement as to the purpose and plan of his Gospel. John's Gospel is written specifically to inspire faith, that believing, we might have life through Jesus, the Christ—our Lord and our God.

Personal Problem Clinic

Length of sermon

QUESTION: What do you consider the best length of time a pastor should take to deliver his sermon? Our minister is a wonderful man. His sermons last about 25 minutes, but I know that many young people won't attend because they feel that he preaches too long.

Don't you think it's time we thought more about our young people? Shouldn't we be making a greater effort to keep them interested in the church and attending the service after confirmation? I think we ought to do more to hold them rather than trying to please the older set, who may like longer services, and who would be present anyway.

We live in a midwestern city. There is another Lutheran church in our community that holds three morning services. The sermons are 15 minutes long. Many more young people attend these services, and they are more active than in our church.

REPLY: The length of sermons is often debated. Good arguments may be brought forth to support long sermons and short ones. The tendency in recent years has been toward shorter ones, and for many years they have been much shorter than in early American history, especially in New England. It was not uncommon then to have a morning sermon of two or three hours, and in the afternoon another brief sermon of an hour or an hour and a half. Times have changed, and are changing.

In a sense, it is unfortunate that so many people feel they can't spend very much time in worship—that they are in such a great hurry to get nowhere and so occupied with things that don't matter. The hurry, restlessness, and tensity of our age have caught not only young people but also many of more advanced years. Many factors have entered into creating this situation. But the hurried and restless spirit is here, and it is potent. We have to face it and make adjustments, without compromising our faith and message.

We need to do everything we can for youth—and for all other age groups. If shorter sermons—and services—will give us a better chance to do more good for more people, let us shorten them. To reach young people is a real opportunity and obligation.

But let us remember that the length of a sermon is not all a matter of minutes. At least two other important factors are involved: (1) the quality of the sermon, and (2) the spirit in which people approach the worship experience. I've heard some sermons and addresses of an hour which seemed like 15 minutes, and others of 20 minutes which seemed like an hour and a half.

In general, the young people's preferences deserve serious consideration, but let us be sure as to what those preferences are. The older set may well modify their set desires in order to provide effectively for the worship experiences of younger people.

Any harm?

QUESTION: Does a sense of inferiority or of superiority do a child any harm?

REPLY: An inferiority sense prompts withdrawal from the world and people, much contemplation, and perhaps a feeling of inadequacy—a "tender mind"—whereas a superiority feeling spurs one to assertiveness, decided self-confidence, action, and sometimes careless thinking. The former may hinder one's social development, thwart one's purposes, and interfere with the maturing of some of one's abilities. The latter may lead to offensive action and expressions, emotional decisions, and over-rating of self, but it may help one to "success" of some types.

Children with an inferiority sense need encouragement to come out of themselves, mingle with people, and do things. The other type need some tactful restraints, along with reasons for such slowing down.

—EARL S. RUDISILL

Arrival of the Swedes

The Augustana Lutheran Church in America. Pioneer Period, 1846-1860. By Oscar N. Olson. Augustana. 397 pages. $3.50.

A beginning is here made of a full and carefully documented account of the nineteenth-century Swedish Lutheran immigrants and of the Augustana Synod (now Church) which they founded and which their descendants built upon. If the succeeding volumes proceed at the same pace as the first, the completed work will probably run to a half-dozen volumes.

The present installment treats the period preceding the organization, in 1860, of the Augustana Synod. It is dominated by the sacrifices and struggles of poor settlers who clung to the faith of their fathers in a bewildering religious environment, by the heroic personalities of Esbjorn, of Hasselquist, and by the proselyting of Methodists, Baptists, and Episcopalians. The aid of older Lutheran churches in the East, and notably of Passavant and Reynolds, is retold, and so is the growing dissatisfaction of the Swedish leaders with a watered-down Lutheranism which led to a break with the General Synod and the formation of an independent body.

The author, who is full-time director of historical research in the Augustana Church, has here gathered together the fruits of others' research and has added some of his own. The appearance of additional volumes in the projected series will be awaited with especial interest because they will of necessity wrestle with developments which have not hitherto been adequately treated.

Mt. Airy THEODORE G. TAPPERT

Christian Unity

On This Rock. By G. Bromley Oxnam. Harper. 117 pages. $1.50.

Bishop Oxnam pleads for the immediate unification of American Protestantism as a first step toward an eventual world-wide union of the churches. Few men can speak on this subject with equal courage and conviction. Nevertheless, after reading him with sympathy and admiration, one still may doubt whether complete unification would be wise, even if it should prove feasible.

Bishop Oxnam rightly insists that a single, all-inclusive organization would have to preserve "the values that lie in diversity," for no one has a monopoly of Christian truth. Many minds, working freely through institutions of their own choice, are requisite to its furtherance. Might not a single organization, even one as democratic, intelligent, and magnanimous as the author envisages, inevitably lose something indispensable? This momentous question Bishop Oxnam illuminates by the light of his faith, hope, and prophetic insight, but the decisive answer has not yet come. GEORGE GENZMER

Groton, Mass.

Fellowship with God

Restoring Worship. Practical ways to make worship vital. By Clarice Bowman. Abingdon-Cokesbury. 223 pages. $2.50.

Since the primary need of man is God, and since God can be found most fully in worship —public or private—this author seeks to help to "put the hands of the people into the hands of God."

Having established in the early chapters the need of God and worship of Him, Miss Bowman leads the reader to consider the value of prayer and prayer fellowships, of a God-centered worship, unhindered by emphasis on liturgy, architecture, or technique.

She constantly reiterates that worship forms are the means to an end, not an end in themselves; thus they should be changed, varied, or discarded if the particular pattern used does not lead the worshiper to "focus Godward."

Suggestions, but not too much concrete material, are given to help leaders vitalize worship for all age groups. A discussion of each age group is undertaken. Finally, the author discusses worship as the heart of com-

munal living and suggests that the formula, "from work to worship, from worship to work," will bring about Christian activity in all the areas of social life.

With the use of many quotations from other writers, of familiar phrases used in new settings, chapter sub-headings and italics, the meaning and progress of the book are kept clearly before the reader. The book is well annotated and contains an index.

This volume will be useful not only to leaders, but to any worshiper desiring a more vital experience of God.

Philadelphia ELIZABETH K. MCKINNEY

Antidote to Materialism

Mahatma Gandhi. By Catherine Owens Peare. Henry Holt & Co. 229 pages. $2.75.

Mohandas K. Gandhi is among the top half-dozen important persons in our century. His biographers have the advantage of an almost unlimited source of information regarding the Mahatma from living persons whose ideas, ideals and way of life have been primarily formed by Mr. Gandhi. Mrs. Peare uses this information with telling effectiveness as she presents a vital portrait, presented especially for young people, of this Indian political leader and saint.

Beginning with young Mohandas' marriage at the age of 13 and his rather inconsiderate treatment of his 11-year-old bride, Mrs. Peare skillfully traces the spiritual growth and development which reaches its climax in his efforts, in large part successful, to lead the masses of India in a rebellion against their British conquerors, accomplished primarily by non-violent means.

The story of Gandhi's life is written in language that attracts the young reader and can be understood by him. The ideas and ideals of Gandhi are more difficult to make clear to a young Western mind. The American youth has little mental and spiritual preparation to face the revolutionary concept that even political and economic ends must be achieved primarily by meditation, fasting, self-denial, and prayer. But even these concepts are presented with force and clarity.

Gandhi was not a Christian, although at many points he respected the Christian Church and considered Dr. Charles Andrews, the British missionary, as one of his dearest friends. He remained, however, a faithful Hindu all of his life. In that sense, the biography is not a "Christian" biography. However, the emphasis on the power of the spirit is a wholesome antidote to the secularism and materialism in which modern American youth is steeped.

Bristol, Conn. RUBY LORNELL

Help for the Preacher

The Craft of Sermon Illustration. By W. E. Sangster. Westminster. 125 pages. $2.50.

Dr. Sangster has written a thought-provoking book on a somewhat neglected subject. Ministers reading the book will readily see the place, the suitableness, and the need of quality in an effective illustration. The author has really done more. He holds a mirror before the preacher. In his fine exposition of illustration he has given the preacher some valuable indirect lessons on preaching.

Before the preacher he lays some of the foibles and claptrap that weaken many ministers' sermons, foibles that reveal the preacher and obscure the Master. A careful reading of the book must make a better preacher.

Some oft-forgotten lore of the place and power of preaching is set forth in pithy sentences. "What a preacher has to say as a message from the Almighty is clearly the thing that matters most." "The absence of a message makes the preacher a charlatan." "One sermon, one aim, is a wise rule."

O. GARFIELD BECKSTRAND

Rockford, Ill.

How to Stop Smoking. By Herbert Brean. Vanguard. 96 pages. $1.50.

Some folks think smoking is a moral question, and maybe it is. This author doesn't consider the habit from that angle. He starts by stating that smoking isn't really any fun, merely a tyrannous habit we get by imitating others. He describes a full program of autosuggestion to enable the victim to escape from his enslavement.

"The United Lutheran Hour" Makes Debut April 1; Continues 9 Weeks

ATLANTA—One hundred forty-seven radio stations in 18 states, District of Columbia, and two foreign countries will present "The United Lutheran Hour" for nine Sundays beginning April 1. For the first time Southern Lutherans are joining other denominations which have been using the network of the Protestant Radio Conference for several years.

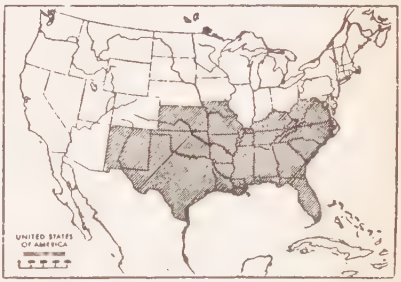
The broadcasts are sponsored by the Virginia, North Carolina, South Carolina, and Georgia-Alabama Synods of the United Lutheran Church in America through the Southern Lutheran Radio Committee. The committee, representing the four synods, consists of the Rev. Charles Tusing, Pulaski, Va.; the Rev. Roscoe B. Fisher, Lenoir, N. C.; the Rev. Alton Clark, Anderson, S. C.; and the Rev. J. R. Brokhoff, Atlanta, Ga., chairman.

An estimated million people will hear Lutheran speakers as follows:

April 1—Dr. J. L. Mauney, Virginia Synod president
April 8—The Rev. M. L. Minnick, Virginia Synod secretary
April 15—Dr. F. L. Conrad, North Carolina Synod president
April 22—Dr. P. D. Brown, St. John's Church, Salisbury, N. C.
April 29—Dr. Voigt Cromer, Lenoir-Rhyne College president
May 6—Dr. Karl Kinard, South Carolina Synod president
May 13—Dr. Wynne Boliek, Reformation Church, Columbia, S. C.
May 20—Dr. C. E. Fritz, Georgia-Alabama Synod president
May 27—The Rev. J. R. Brokhoff, Redeemer Church, Atlanta, Ga.

Free time for the broadcast is provided by the stations. Synods assume the financial costs of producing the programs, costing approximately $4.00 per station per Sunday. The Brotherhoods of three synods have undertaken the raising of the necessary funds for the broadcasts as a special project. The Virginia Synod supports two broadcasts through its synodical budget.

The broadcasts are transcribed at the Protestant Radio Center located on the campus of Agnes Scott College, Decatur, Ga. The choir consists of 16 professional singers under the direction of the Rev. Hubert Vance Taylor, minister of music at Central Presbyterian Church, Atlanta.



"The United Lutheran Hour" will be heard by people living within listening distance of radio stations located in the shaded areas of this map (see pages 46-47 for complete list of stations carrying broadcasts)

Most of the stations present the broadcasts at 8:30 A.M. on Sundays. The local radio station should be consulted for the time of local broadcasting. Although almost 150 stations now present the programs, the number is unlimited. A local pastor or members of a congregation may request a local station to carry the program on a free-time basis. If the station agrees, the request should be sent to J. R. Brokhoff, 731 Peachtree Street, N. E., Atlanta, Ga.

The Protestant Radio Conference is composed of Southern and Northern Presbyterians, Methodists, Episcopalians, and Southern United Lutherans. A number of Sundays is allotted each denomination to broadcast its services. Each church has complete liberty to arrange its own type

(Continued on page 46, col. 2)

PEOPLE

Fry Visits Wagner

Late last month, Dr. Franklin Clark Fry, president of the United Lutheran Church, turned up on Staten Island for Wagner College's Faith and Life Week. Although he was scheduled for several addresses and seminars on religious emphasis, the students managed to corner him during every free moment to press questions concerning his recent round-the-world jaunt on behalf of Church World Service.

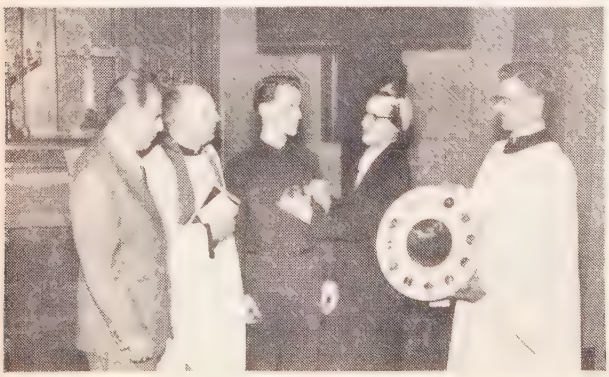
In the picture at right, Dr. Fry answers the questions posed by Dorothy Kratzenstein, of Floral Park, Long Island, and Howard Norris, of Niagara Falls, N. Y.

Minneapolis Pride

Members of Salem English Church, Minneapolis, Minn., were proud of one of their youthful members—Billy Bruehl—on Boy Scout Sunday last month.

Scout Bruehl, upon the recommendation of his scoutmaster, the troop committee of the congregation, Pastor Paul Luther Wetzler and synodical scout officials, had been recommended for the Pro Deo et Patria award.

Pinning on the medal (*see cut below*) is Scout Bruehl's mother, as Alderman Frank Moulton, Pastor Wetzler and Assistant Pastor Ralph Erickson, look on.



MINNEAPOLIS SCOUT RECEIVES PRO DEO
. . . on Boy Scout Sunday

Layman Writes

"Christians must represent God just as salesmen represent their firms," declared ULCA Layman Albert L. Feldkircher, member of Holy Trinity Church, Nashville, Tenn., and salesman for Phillips and Buttorff Manufacturing Company of that city, in a pre-Easter by-lined feature story in the Nashville *Tennessean*.

"I find my most severe battle with myself," said Layman Feldkircher, "is to be humble in all things. It is human nature to refer to material things as my land, my accomplishments, my possessions, whereas nothing I have is really my own. In truth, they are loaned to me, and I must give a full ac-

count of my stewardship to God, the rightful owner of the universe."

Mr. Feldkircher's article was the ninth in a series of newspaper articles carried by The Nashville *Tennesseean.*

Sousaphonist at 231

From making musical notes with Phil Spitalny's All-Girl Orchestra to delivering letters and notes in the United Lutheran Church House on New York's Madison Avenue is the story of pretty 18-year-old Vera Walker (*below*), new receptionist at Manhattan headquarters of the ULCA.

A member of Redeemer Church, Dumont, N. J., Vera was with the All-Girl Orchestra May through December of last year as sousaphonist. Even though she saw and met many famous people in her travels with the Spitalny group, she says "there're just as many thrills, just as many famous people to see at the Church House."

RECEPTIONIST WALKER
. . . notes to notes

Briefly Speaking

Dr. Millard E. Gladfelter, provost and vice president of Temple University and president of the ULCA's Board of Education, recently gave a Philadelphia Women's University Club the definition of a Quaker as offered by an eight-year-old girl in a school essay: "A Quaker," the young miss had penned, "is a person who does not fight or talk back. My father is a Quaker; my mother is not."

"We extend a warm welcome to all penitents," said a message in a recent Grace Church (Westminster, Md.) bulletin. "We welcome the thief who broke the lock on the offering box in the chapel vestibule, but only if he is a penitent seeking forgiveness!"

Several Northwest Synod pastors were elated when, upon scanning the 1951 ULCA Year Book, they saw that synod met this year May 22-24. But the joy was shortlived; meeting dates actually are May 15-17. "This means that the annual meeting of synod continues to conflict with the opening of pike season in Minnesota's lakes," laments Pastor Paul Luther Wetzler good-naturedly. "A motion to amend is in order!"

When a stock order arrived in the Kitchener branch of the United Lutheran Publication House recently, some prayer plaques meant to be hung in the kitchen of a home were listed on bills of lading as "Kitchener Prayer Plaques." "Guess they thought we needed it," commented Manager Norman Berner.

Members of an Augustana Lutheran congregation in Fremont, Nebr., recently attended services in four different places within one week. Involved in a triple move on the part of three congregations, the Augustana congregation worshiped Sunday in the Midland College chapel, held a Wednesday noon Lenten devotions at Salem (ULCA) Church, and a Wednesday night Holy Communion service in First Church!

When fire destroyed a Roman Catholic church in Brooklyn, N. Y., the priest received aid from many different sources. The most appreciated was a check for $2,000 from a Jewish businessman who preferred to remain anonymous. "This act of charity," maintained the priest, "proves what I have always believed: the good in human beings always comes forth in time of crisis."

No one on Philadelphia's busy Market Street during Lent could miss seeing this massive banner strung across the thoroughfare within a stone's throw of City Hall. It reminded the population of Messiah Lutheran's Town Hall services as well as the Easter sunrise service at Reyburn Plaza

NEW YORK

Buses Offer Free Lent Rides

BUFFALO—"Be our guest to and from church Sunday mornings in Lent." Such was the greeting each person received as he stepped aboard one of the buses operating in the Buffalo area.

Just prior to Ash Wednesday, Roswell F. Thoma, president of the Niagara Frontier Transit System, made this public statement: "Never in history has our western civilization been threatened more gravely than it is today. Never have we been in greater need of a strong and confident faith in the principles on which our freedom is based. Those fundamental principles of western civilization are largely the Judeo-Christian heritage, safeguarded and handed down by the church . . . In the hope that our offer may lead many to attend services of divine worship at the church of their choice during the Lenten season, NFT will carry without payment of fare any passengers boarding the company's buses between 5 A.M. and 2 P.M. on Sundays in Lent and on Easter Sunday, and informing the operator that they are on their way to or from church . . ."

Reports are that thousands of free rides have been given each Sunday with many local parishes realizing a definite increase in church attendance over previous Lenten seasons.

THE LUTHERAN INNER MISSION SOCIETY of Rochester at its annual meeting elected Marsh B. Gwynn, president; the Rev. W. Alfred Wietz, vice president; the Rev. Milton Arndt, secretary; and Carl Holthus, treasurer.

THE REV. ALEXANDER MEYER was commissioned recently as a foreign missionary at the Church of the Reformation, Rochester. He leaves for Japan this month. Reformation Church has given the first unit toward the support of Pastor Meyer.

AN INCREASING EMPHASIS upon the annual observance of Brotherhood Sunday was evidenced in many of the Buffalo area churches. Holy Trinity Church, and Dr. Roberta Bitgood, organist-director, devoted much of the morning service that Sunday to the presence

OPINIONS

story of the week

ONE HUNDRED young men attending the Darlington School for Boys in Rome, Ga., were recently asked a series of questions designed to discover their honest, unabashed opinions about ministers, social workers, teachers, bankers, doctors, lawyers, laborers, manufacturers and merchants. The results:

WHICH WOULD YOU EXPECT to have a fine auto? Banker, 46; doctor, 37; manufacturer, 14; lawyer, 2; merchant, 1.

To have a fine house? Banker, 39; doctor, 28; manufacturer, 19; merchant, 6; lawyer, 5; MINISTER, 3.

To wear the best clothes? Banker, 36; doctor, 19; merchant, 13; lawyer, 13; manufacturer, 11; MINISTER, 7; laborer, 1; social worker, 1.

To be most interested in church (outside of ministers)? Social workers, 40; teacher, 23; laborer, 14; doctor, 9; banker, 3; manufacturer, 3; lawyer, 3; merchant, 1.

Which would you expect to be interested most in education (omitting teachers)? MINISTER, 38; social worker, 26; doctor, 11; banker, 9; lawyer, 9; laborer, 2; merchant, 1.

To drive a hard bargain? Merchant, 30; lawyer, 26; banker, 22; manufacturer, 10; laborer, 7; doctor, 2; teacher, 2; MINISTER, 1.

To be selfish in dealings? Banker, 29; merchant, 27; laborer, 14; lawyer, 12; doctor, 8; manufacturer, 5; MINISTER, 2; social worker, 2.

To be most generous in his dealings? MINISTER, 50; doctor, 30; social worker, 8; laborer, 4; teacher, 3; banker, 3; manufacturer, 2.

To take advantage of a technicality? Lawyer, 67; banker, 14; manufacturer, 8; laborer, 3; doctor, 2; teacher, 2; merchant, 2; MINISTER, 1.

To be interested in you as a person? MINISTER, 58; teacher, 18; doctor, 13; social worker, 7; lawyer, 2; banker, 1; manufacturer, 1.

Outstanding Service

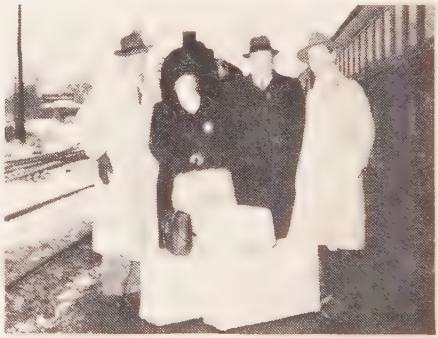
As charter members of Zion Church, Ruffs Dale, Pa., Mr. and Mrs. William Houser have contributed outstanding service over a period of almost half a century. He has been made a life member of the church council; two sons, a grandson, have entered or will enter the ministry. They include Williamsport (Pa.) Pastor J. Ray Houser, Pittsburgh Synod Missionary Superintendent Donald Lee Houser, and Gettysburg Seminarian John Raymond Houser

of Wilton Lawrence, guest soloist, senior at the Eastman School of Music, Rochester, and a native of British Guiana. During his undergraduate days at Fisk University he traveled as bass soloist with the Fisk Jubilee Singers.

THE REV. JOHN B. SANBORN, assistant pastor of Resurrection Church, Buffalo, has resigned to become pastor of St. Paul's Church, Pittsford, on Easter. Other area changes: installation of the Rev. Franklin Blank as pastor of Immanuel Church, Webster; the Rev. Alvin Messersmith as pastor of Peace Church, Rochester; the Rev. Milton Arndt, Concordia Church, Kendall.

At the organization meeting of the new mission development in the Lincoln Park-Brighton area of Buffalo March 1, Seminarian Joseph F. Callahan was extended a call to become pastor. Pastor Howard Lenhardt, synodical mission developer, announced that 94 adults are charter members, with 167 as the baptized membership. The congregation has chosen the name "The Evangelical Lutheran Church of the Good Shepherd" and gathered on Palm Sunday in Holy Trinity Church, Buffalo, for the organization service. Dr. Frederick R. Knubel, New York Synod president, preached. This is the first new mission in the Western Conference in 24 years.

THE ROCHESTER Lutheran Pastoral Association has named the Rev. George E. Heck new president. The Rev. Paul G. Alberti is vice president, the Rev. Edward W. Uthe secretary, and the Rev. Walter Cowen treasurer.



Michigan DPs Arrive

Pastor Everett P. Bunck, of Immanuel Church, Jackson, Mich. (nearest train), greets the Janis Lapkass family, following their arrival from Germany. Mr. Lapkass is employed as a receiving clerk in a Jackson plant; his wife works in a food shop. Nikolas is currently studying at Wittenberg College. Two other sons, not in the picture, include a pre-med student at University of Minnesota, a young man in Germany

The association sponsored a Pre-Confirmation Rally at Christ Church, Rochester, on March 11. The Rev. Alvin Messersmith was guest speaker. FRANKLIN L. JENSEN

NEW YORK

Lutheran Heads Queens Federation

LONG ISLAND—For the first time in its 20-year history, a Lutheran has been chosen as president of the Queens Federation of Churches. He's the Rev. Joseph B. Flotten, pastor of Resurrection Church, St. Albans.

The Federation co-operated in the Easter Dawn Service sponsored by the St. George Association of the Civil Employees of Queens County. The Service was held in the Amphitheater in Flushing Meadow Park—the site of the Aquacade during the World's Fair.

THE RECENT inauguration of an 8:30 Matins service in Good Shepherd Church, Bayside West, has resulted in a substantial increase in Sunday morning attendances. Pastor William R. Fuhlbruck reports that Sunday attendances have almost doubled in the last three years.

PRESIDENT KING reports that with only two exceptions the pastorates of all conference churches are now filled. The number may soon be reduced to only one.

The Queens Lutheran Pastors' Association is sponsoring a concert by the Philadelphia Seminary choir in Holy Trinity Church, Hollis, on April 7.

THE MEN'S CLUB of Epiphany Church, Laurelton, held a communion breakfast in February to observe Brotherhood Week.

SPRING CONVENTION of conference will be held in Epiphany Church, Hempstead, April tenth. RICHARD H. WEISKOTTEN

Key Transfer

The key to the nurses' home of Pittsburgh's (Pa.) Passavant Hospital is handed Sister Margaret Fry (left), new director of the home, by Sister Martha Pretzloff, superintendent of the hospital. Ceremonies inducting Sister Margaret into office were held in the hospital chapel

CAMPUS

CARTHAGE College President Morris Wee has been granted a leave of absence this fall to accept a temporary assignment in India as traveling secretary for the World Student Christian Federation. He will spend three months in India, Burma, Malaya and Indonesia, meeting with student Christian leaders, university professors and Indian students to explain and interpret to them the student Christian movements and programs in America.

MUHLENBERG College President Levering Tyson has been elected to membership in the Phi Beta Kappa Associates, the highest honor attainable in the roll call of America's first honorary liberal arts and sciences fraternity. Membership in the Associates is limited to 200, includes such names as Baruch, Kaltenborn, Rockefeller, Vanderbilt, Pepper, Pound, and Young.

NEWBERRY College President James C. Kinard was recognized recently for 20 years of service to that school as the faculty and administrative staff presented a photo-portrait to the college.

GETTYSBURG College will offer, for the first time in its history, a major in music, beginning next fall. $50,000 to renovate one of the buildings to house the new department has been turned over by the Women's League. Instruction will be given in voice, piano and organ.

ROANOKE College expects to have a 20 per cent decrease in its teaching staff on the basis of anticipated sharp reduction in enrollment for the fall semester. The college has applied for a Reserve Officers Training Corps, which would allow retention of some teachers whose services would otherwise be dispensed with.

WAGNER College enrollment during the second semester dropped from 874 to 799, as 69 new students enrolled while 55 seniors completed their work for a degree.

Prominent visitors from Lutheran churches of three continents are shown at Wittenberg College discussing with Hamma Dean E. E. Flack (right) Lutheran youth work. Others, left to right, are: Dr. R. H. Gerberding, executive secretary of the ULCA Board of American Missions; Dr. J. Roy Strock, former missionary to India for over 30 years; the Rev. Hans Helmut Peters, youth director of the Evangelical Lutheran Church of Hannover, Germany

NOVA SCOTIA

Dartmouth Mission Reports Progress

SYNOD'S NEW MISSION at Dartmouth, across the harbor from Halifax, is having increasing success. In January Pastor Douglas Conrad received 11 new members by confirmation and letters of transfer. One of the members donated a pair of mahogany offering plates and another has given a missal stand. The Board of American Missions has given 50 Common Service Books. All these articles were recently dedicated. When synod makes application, consideration will be given by the Mission Board to the appointment of a board missionary to take over the project and develop it.

KATRINE PETERSONS, who has been working with new Canadians at the Port of Halifax, for the Lutheran World Federation, will finish her work here the end of March, will then take over supervision of the work at the port of Montreal, succeeding Pastor S. F. M. Friedrichsen. Her place at Halifax will be taken by Miss Edith Belewski, who because of her social service activities and fluency in languages is well qualified to fill this position. Miss Belewski is a Latvian and came to Halifax about two years ago, is a member of Resurrection Church, Halifax.

BROWNIES-GUIDES entertained their mothers and the Cubs-Scouts their fathers, at the annual banquet held in St. Matthias Hall Feb. 27. Padre Harry Ploughman, of the Canadian Navy, was the special speaker, on the topic of "Honor." Einar Hagen, chairman of the Group Committee, presented Pastor Conrad with a long-service medal, on behalf of the Boy Scouts Association.

A Pre-Lenten Retreat was held in St. Paul's Church, Bridgewater, directed by Pastors Alfred Shenk of the Midville Parish and L. G. Bald of the Lunenburg Parish.

THE REV. DOUGLAS CONRAD of the Halifax Parish recently attended the annual meeting of the Lord's Day Alliance of Canada in the city of Toronto. Pastor Conrad is president of the Nova Scotia branch. At Toronto he was appointed one of the vice presidents of the national organization.

DOUGLAS A. CONRAD

OHIO

187 Meet Apportionment in Full

COLUMBUS—Of the 277 congregations of the Synod of Ohio, 187 met their 1950 apportionments in full, says Treasurer George L. Rinkliff. Eighty-three exceeded their apportionments by one dollar or more, 44 he calls "Second Mile" congregations, having exceeded their apportionments by 101 per cent or better.

The "Second Mile" congregations were headed by St. Paul's, Akron, 166 per cent.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Congregations paying from 128 to 118 per cent included: St. John's, East Canton; Zion-First, Defiance; St. John's, Dayton; St. Luke's, Marietta; St. Paul's, Alliance; Christ, Lancaster; and St. Paul's, Paulding.

Four "Second Mile" congregations have met their apportionments at least in full during all of the 30 years since the organization of the Synod of Ohio, and are: Trinity, Canton; Fourth, Springfield; St. John's, Zanesville; and Trinity, Akron.

Four more congregations have also met their apportionment in full for each of the 30 years: St. Luke's, Mansfield; St. John's, Leesville; Augsburg, Toledo; and Walnut Hills, Cincinnati.

Trinity, Akron, has since its organization in 1868, met in full and exceeded its apportionment every year.

Total apportionment benevolence receipts from the 277 congregations in Ohio last year was $552,860.72.

THE PARISH CABINET of Auburn Church, Springfield, took a year to study the matter of the proper observance of Lent in the organizations of the congregation, finally submitted to Pastor J. Edward Dinkel and the church council a four-point program:

Have meetings as usual during Lent but with only necessary business. Each organization should have only religious speakers. No social time planned for the meeting, other than the usual period, and that restrained. Each organization to make a sacrificial gift to a worthy cause.

It was determined that on a limited basis good religious pictures (sound films) could be a fine substitute for religious speakers.

"The program has proved to be a help to our people in the observance of the Lenten season," says Pastor Dinkel.

E. RUDOLPH WALBORN

OHIO

Lottich Installed on March 11

TOLEDO—The Rev. Paul Lottich was installed pastor of Reformation Church by Ohio Synod President George W. Miley on the evening of March 11. The congregation has voted to purchase a parsonage to be located close to the church.

During Lent the All-Lutheran Pastors' Association of the city sponsored a quarter-page ad in The Toledo "Blade" announcing services the following Sunday.

AUGSBURG CHURCH, with 694 subscriptions to THE LUTHERAN, is believed to be the largest congregational subscriber to the official news magazine of the United Lutheran Church in the Ohio Synod. It was one of the first to send THE LUTHERAN to every family on its rolls.

FREDERICK E. STROBEL

Young people and their mothers who made it a Lenten habit to stop at Good Shepherd Church, Roosevelt, N. Y., for a 10-minute devotional service led by Pastor Charles Trexler, Jr

ONTARIO

LWF Official Poses Big Question

"We have been willing to feed them, to clothe them, but are we ready to take them in?" That's the question that Reuben Baetz, Canadian representative for LWF in Europe, is asking Canada Synod congregations. He's looking for assurances for 600-800 Latvian and Estonian DPs who are to come to Canada this year under the so-called "dossier" program. Assisting Mr. Baetz are Mrs. J. L. Kirchhofer, wife of the pastor of the Petawawa-Alice parish, and Mr. Ralph Wetzstein, son of a Missouri Synod pastor.

Latvian settlement in Eastern Canada has been concentrated in the cities, and early this year two all-Latvian missions were organized in Montreal and in Hamilton.

Several years ago the Canada Synod decided to open an old people's home. Property was purchased in Hespeler, and renovation work was begun. Then came an offer of the use of the Preston Springs Hotel, and the Hespeler project was suspended. When the Preston venture fell through, synod was in a quandry. Go ahead with the original plan, or drop everything for the time being? The "sell the property" vote prevailed. Last month Walker Anderson, chairman of the board of directors, announced the "home" had been sold for a slight profit.

"Golden Hours," the weekly broadcast of the service from St. Matthew's Church, Kitchener, received a fine gift on its 21st birthday. Dr. John Schmieder, who originated the broadcast which has been on the air without interruption since 1930, announced a bequest of $1,000 "to be used in defraying the cost of the radio broadcasting activities." The Rev. Fred Zinck, pastor-elect of St. Luke's, Kingsdale, was guest preacher for the anniversary service.

Seminarian Walter Ohrt has accepted a call to St. Luke's, Ridgeway. This congregation, one of the last of the American Lutheran churches in this area, has decided to sever its connection with the ALC. Since the first of the year it has been supplied by pastors and students of the Canada Synod.

Following up its recent announcement that the synod faces a critical shortage of pastors in the near future, the ministerial education committee has announced a conference on "Look at the Ministry," to be held on the five Sundays after Easter in five different areas. High school boys will be given a special invitation to attend. Dean Lloyd H. Schaus, of Waterloo College, is in charge of the program. NORMAN BERNER

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PENNSYLVANIA

Children of the Church Festival

Pittsburgh—Over 500 Children of the Church, including representatives from every one of the 33 ULCA synods, attended the annual dedication and Children of the Church Festival in First Church, Pittsburgh, last month.

Again, the Children of the Church surpassed their $15,000 goal as an offering of $18,455 was received. This sum will be divided among the various boards and agencies of the United Lutheran Church.

Present to receive their allocations on be-

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half of such boards were:

Dr. Luther A. Gotwald (Foreign Missions), received through Gloria Reigle, Jeannette, its share to further the work in the kindergarten in Kumamoto, Japan.

Dr. R. H. Gerberding (American Missions), received from the hands of Peggy Barber, Duquesne, a check to assist Good Shepherd Church, Pocatello, Idaho.

Sister Mildred Winter (Deaconess Work) was presented with a check by Fred Miller, Mt. Lebanon, to aid two deaconesses in special training. One will be commissioned to Northern Canada to superintend a hospital in Saskatchewan. The other deaconess will be from Europe. She will come to America to study for a year, then return to spread good will between Europe and America.

Dr. Gould Wickey (Education) received from David Keener, Freeport, a gift to aid the colleges and seminaries in Canada.

Dr. Thomas L. Cline (Ministerial Pensions and Relief) was presented with a check by Phyllis Elliot, Springdale, to assist some 20 children of needy pastors' families.

Dr. C. Franklin Koch (Social Missions) received a gift from Marilyn McCullough, Chicora, to aid children and adults who need the care which only the church can give.

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Dr. S. White Rhyne (Parish and Church School) received from William Rodriquez, New Kensington, a check to help in bringing more children into our church schools.

Dr. Carl Lund-Quist (National Lutheran Council) received a gift from Miriam Larson, Jeannette, to assist displaced persons and refugees to find homes here in America.

Miss Catherine Juram (Children of the Church) received a check from Herbert Brant, Rochester, to help with the promotional work of this department.

The Dedicatory Service was arranged by Mrs. Erwin Deuber, Children of the Church secretary for the Pittsburgh Synod, in cooperation with the Synodical Committee on Parish Education.

Dr. Nona M. Diehl, executive secretary of the Women's Missionary Society, was the guest speaker. Miss Mary Helen Smith, secretary of the Intermediate Luther League of America, encouraged the Children of the Church to continue their interest and loyalty in their church through membership in the Intermediate Luther League.

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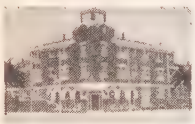

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UNITED LUTHERAN HOUR (from page 35)

of service and select its own speakers.

"The United Lutheran Hour" will be heard over the following stations beginning April 1 and continuing for nine Sundays.

ALABAMA—Birmingham, WBRC; Cullman, WKUL; Dothan, WDIG; Fort Payne, WFPA; Montgomery, WSFA; Mobile, WKRG; Sylacauga, WFEB; Tuscaloosa, WTBC; Guntersville, WGSV.

ARKANSAS—Fayetteville, KGRH; Fort Smith, KWHN; Hot Springs, KTHS; Jonesboro, KBTM; Little Rock, KLRA; Siloam Springs, KUOA.

DISTRICT OF COLUMBIA—Washington, WINK.

FLORIDA—Jacksonville, WJAX; Miami, WIOD; Orlando, WDBO; Quincy, WCNH; Marianna, WTYS; Tallahassee, WTNT; Tampa, WFLA.

GEORGIA—Americus, WDEC; Atlanta, WSB; Bainbridge, WMGR; Columbus, WGBA; Dalton, WBLJ; Macon, WMAZ; Milledgeville, WMVG; Rome, WLAQ; Savannah, WTOC; Thomasville, WKTG; Thomson, WTWA; Tifton, WWGS; Waycross, WAYX; Videlia, WVOP.

KANSAS—Dodge City, KGNO; Topeka, WREN; Coffeeville, KGGF; Garden City, KGAR; Wichita, KAKE.

KENTUCKY—Louisville, WHAS; Pikeville, WLSI; Somerset, WSFC.

LOUISIANA—Alexandria, KALB; Baton Rouge, WJBO; Lake Charles, KPLC; New Orleans, WDSU; Shreveport, KWKH.

MISSISSIPPI—Brookhaven, WJMB; Hattiesburg, WFOR; Jackson, WSLI; Laurel, WAML; Natchez, WMIS; Vicksburg, WQBC; Yazoo City, WAZF; Meredian, WCOC.

MISSOURI—Kansas City, WDAF; Springfield, KWTO; St. Louis, KSD; Caruthersville, KCRV.

NORTH CAROLINA—Asheville, WWNC; Burlington, WFNS; Charlotte, WSOC; Gastonia, WGNC; Hickory, WHKY; Greensboro, WGBG; High Point, WHPE; Laurinburg, WEWO; Lumberton, WTSB; Mayodan, WFMB; Raleigh, WPTF; Reidsville, WREV; Salisbury, WSAT; Thomasville, WTNC; Waynesville, WHCC; Wilmington, WMFD; Winston-Salem, WSJS; Whiteville, WENC; Mount Airy, WPAQ; Elkin, WIFM.

NEBRASKA—Kearney, KGFW; McCook, KBRL.

NEW MEXICO—Gallup, KGAK.

OKLAHOMA—Ardmore, KVSO; Bartlesville, KWON; Durant, KSEO; Elk City, KASA; Guymon, KGYN; Lawton, KSWO; McAlester, KTMC; Norman, KNOR; Ponca City, WBBZ; Tulsa, KRMG.

SOUTH CAROLINA—Anderson, WAIM-WCAC; Camden, WACA; Charleston, WCSC; Columbia, WIS; Florence, WOLS; Greenville, WFBC; Greer, WEAB; Kingstree, WDKD; Newberry, WKDK; Orangeburg,

WTND; Seneca, WSNW; Spartanburg, WSPA; Union, WBOU; Walterboro, WALD; Sumter, WFIG; Marion, WJAY.

TEXAS—Amarillo, KGNC; Beaumont, KRIC; Dallas, WFAA; Houston, KPRC; San Antonio, WOAI; Sherman, KTAN.

TENNESSEE—Chattanooga, WAGO; Jackson, WTJS; Knoxville, WNOX; Lewisburg, WJJM; Memphis, WREC; Murfreesboro, WGNS; Nashville, WSM; Union City, WENK.

VIRGINIA—Bristol, WCYB; Crewe, WSVS; Lynchburg, WWOD; Marion, WMEV; Norfolk, WTAR; Pulaski, WPUV; Orange, WJMA; Radford, WRAD; Richmond, WRVA; Winchester, WINC; Wytheville, WYVE; Clifton Forge, WCFV; Waynesboro, WAYB; Bedford, WBLT; Roanoke, WSLS.

WEST VIRGINIA—Huntington, WPLH; Logan, WLOG; Princeton, WLOH; Ronceverte, WRON; Williamson, WBTH.

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(NXQ719)	Fair Linen	22" x 98" including 2" hemstitch	13.00
(NXQ720)	Fair Linen	22" x 110" including 2" hemstitch	15.00

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3" Greek Cross	5.00	2.75
4" Greek Cross	7.00	3.50
2" Latin Cross	3.00	1.75
3" Latin Cross	6.00	3.00
4" Latin Cross	8.00	4.00
3" IHS (separate letters)	7.00	3.50
4" IHS (separate letters)	10.00	5.00
5" IHS (separate letters)	12.00	6.00
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4" IHS (monogram with Latin Cross)	11.00	5.50

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DECEASED

William T. Stauffer

William Tilden Stauffer, prominent Virginia Synod layman and former member of the United Lutheran Church's Executive Board, died at his home in Newport News, Va., Feb. 11. He was 74.

Born in Pennsylvania, he was graduated from Dickinson Law School, Carlisle, Pa., and taught in the New Jersey school system four years before moving to Virginia just prior to World War I. As a Newport News attorney, he served his local government and was abstractor of title for the U.S. Government for a time.

A member of Trinity Church, Newport News, he was superintendent and a teacher of its Sunday school, treasurer and elder of the church council. Last year, he was made an honorary life member of the council.

He represented his congregation at 32 conventions of the Lutheran Synod of Virginia, was delegate from Virginia Synod to 16 biennial conventions of the United Lutheran Church in America. He was author of the Virginia synodical constitution, served that group for many years on its executive council. He also served the ULCA Boards of Education and Ministerial Pensions and Relief, was a member of the board of directors of Southern Seminary.

Surviving is a sister, Miss Laura Estelia Stauffer, of Hazelton, Pa.

The funeral service was conducted Feb. 13 at Trinity Church, Newport News, by the Rev. Roy L. Sloop. Burial was in Hazelton.

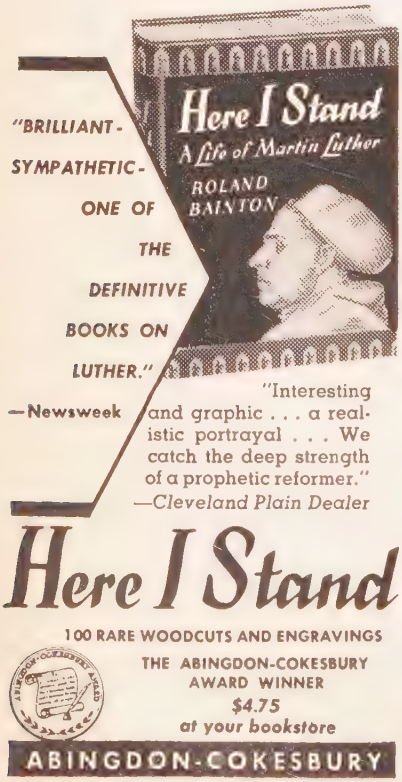
Mrs. J. Paul Stirewalt

Mrs. Tirzah Amelia Stirewalt, widow of the late Dr. J. Paul Stirewalt, died at her home in New Market, Va., March 2. She was 95.

Born near Woodstock, Va., May 10, 1855, she served with her husband during a long pastorate in Rader Church, Timberville, Va.

Surviving are two sons, William J. Stirewalt, of New Market, and Dr. Martin L. Stirewalt, professor at Southern Seminary.

The funeral service was conducted March 4 in Emmanuel Church, New Market, by Pastors L. A. Wertz and V. L. Fulmer. Burial was in the church cemetery.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ULC CALENDAR

APRIL

2- 4.	Nebraska Synod. Grace Church, Lincoln
3- 5.	North Carolina Synod. St. Paul's Church, Wilmington
7.	WMS Congress, Maryland Synod. Salem Church, Catonsville
13-16.	WMS Convention, Kansas Synod. Trinity Church, Hays
14-15.	Brotherhood Convention, Texas Synod. Trinity Church, Victoria
16-19.	Kansas Synod. Bethlehem Church, Wakeeney
22.	Brotherhood Convention, Northwest Synod. St. Luke Church, Waukesha, Wis.

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IN CONCLUSION . . . . . .

LET'S HOPE we never come to the time when we must decide between being loyal citizens of our country and being faithful Christians. Our Chinese brothers are in that hour now.

In 1951 it is patriotic for a Chinese to feel dizzy with joy because his land has thrown off its yoke of dependence on the western world. Even the churches say they are happy because the missionaries are leaving. (*See the report in this week's Church in the News.*)

Until this year at meetings of the National Christian Council of China much of the discussions were in English. Chinese who didn't know much English had to struggle to keep up with speeches in a foreign language.

At the 1951 meeting the language, food, and everything were Chinese, and those attending were thrilled. At least they considered it good strategy to pretend to be. It's much safer now to be shrill in talking about what a loyal Chinese you are than to be suspected of being poisoned by pro-western spirit.

SKILLED PROPAGANDISTS have convinced multitudes of the Chinese that everything the westerners have done in China has been for selfish advantages. They tell them the Americans are now sending armies to conquer them, beginning with the campaign in Korea.

We know that most Chinese have not forgotten the sincere doctors and nurses, teachers and pastors whom Christian missions sent them through the past century. But in the year when the Chinese have a sense of being set free from western imperialism, they try to forget.

To some degree the present Chinese civilization is a child of our civilization, and it's usually healthy for children somewhere in the course of their development to assert their independence. But it is a serious mistake for anyone anywhere to think that Christianity can be merely a part of a national culture.

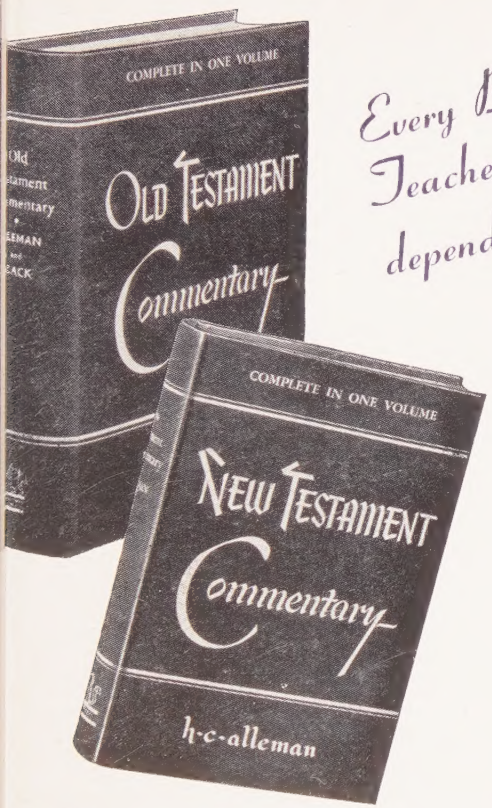
Many Americans make that mistake. I've heard rousing speeches in praise of Christianity for being such a sturdy prop for the "American way of life." Many otherwise intelligent people believe that the chief value of our faith is that it provides support for free enterprise and democracy.

IT'S TRUE THAT no justice or freedom can endure without a powerful undergirding of honest faith in God in the hearts of the citizens. But neither Chinese communism nor American democracy comes anywhere near measuring up to the full standards of justice and liberty which are God's will for man. The best thing our Christian faith can do for us as citizens is to stir us to see clearly the inequalities and paganism in our national life, and not to be satisfied with things as they are.

Our Christ stands before our American way of life not as an enthusiastic endorser but as a judge. Our ways of life are infected with the typical faults of our human nature. Things as they are at any hour and any place are always compounded with great evil, from which our God strives to set us free.

As Christians, let's be a bit skeptical of the perfections of our way of life. And let's hope the Christians in China will soon gain sufficient courage to condemn at any cost the violence and tyranny now being thrust upon them.

—ELSON RUFF



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